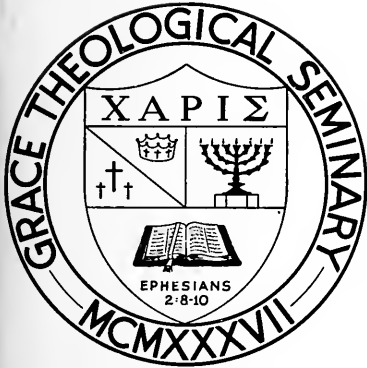


Herman A. Toych



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A CHRISTIAN PHILOSOPHY OF EDUCATION

HERMAN A. HOYT
Dean, Grace Theological Seminary

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth" (2 Tim. 2:15).

It is no secret that there is a growing emphasis upon education in our society. Industrialization since World War II threw education into contrast with it and by this made its need even more apparent than before. The rise of the nations of the East, Japan, China, India, and Russia, has given further reason for added emphasis upon education. The appearance of Sputnik further accentuated the importance of education in the fields of mathematics and the sciences.

It is not education itself but the mood of modern education that is alarming to the people of God. It has become apparent that in public education people are determined not to be informed of things on the level of the divine. Therefore the emphasis is being placed on the human level to the exclusion of the divine. This in turn is limiting the realm of reality so far as human comprehension is concerned. Thus education is being removed from the realm of absolutes, and in turn is producing a theory of relativity that is being applied to everything.

Christian education has therefore felt the impact of this mood. In areas where the Word of God was once regarded as absolute and infallible, there is now a rethinking of the whole doctrine of the Scriptures. Various and sundry approaches are being made to the Scriptures, all of them calculated to reduce their value and end in a purely human selectivity for human convenience. As a result it has produced a spirit of compromise within bodies of believers and a subtle and growing departure from the faith.

This pinpoints a growing need for emphasis upon a sound philosophy in Christian education. This growing need calls for a new look at the foundation of all human knowledge. This means that there must be a recognition of some absolutes. There is need for a recognition of purpose that is brought into conformity with those absolutes. Nothing short of this will reverse the present trend, make for progress in the right direction, and ultimately produce the desired results for the glory of God.

To that end I desire to discuss three things in the text before us. These three things are contained in three important words of the text: "God," "workman," and "truth." When placed in their proper relation to one another the result is a Christian Philosophy of Education. If there is any doubt about the importance of these things, all one need do is to eliminate any one of the three important words from the reading of the text and the result will be an emasculated message.

I. THE FOUNDATION FOR CHRISTIAN EDUCATION IS THE GOD OF TRUTH

The person to whom ultimate appeal is made, according to the text, is God. A Christian student is urged to present himself approved unto God. This is basic. All else in this text goes for nothing if this fact is not clearly understood. The material with which the student works is the

"word of truth." This truth is related to God, and therefore it is to be understood that the word of truth is the Word of God. Since this is the Word of God, it is God that gives value to that word, for He is the God of truth.

The quality of truth must essentially reside in the very person of God. It is significant therefore that in searching for something to give encouragement to the people of Israel for the future, Isaiah turned their attention to the God of truth. Blessing and swearing must be done in the God of truth. "That he who blesseth himself in the earth, shall bless himself in the God of truth; and he that sweareth in the earth, shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes" (Isa. 65:16). Examination of the Hebrew underlying the English text indicates that the phrase "God of truth" is in reality the "God of the Amen." The root meaning of this word is that of nursing or building up. The derived meaning is that of something established, built up, sure, positive. The word therefore expresses the fact of absolute stability, correctness, and unchangeableness.

Truth is thus essentially to be identified with the Lord Jesus Christ. He is the one who addressed the church in Laodicea and said, "Thus saith the Amen" (Rev. 3:14). This is even a more august and splendid way of saying "I am the truth." In this utterance of Christ concerning Himself, He did not mean, "I teach the truth," or "I declare the truth," or "I explain the truth," though it is true that He does every one of these things. It means precisely what it says, "I am the truth." Truth is essentially resident in a person; truth is essentially a person, and that person is God. From this person there can be no appeal. In this person there is finality, ratification, ultimate authority, absoluteness.

The extent of this person determines the extent of truth. This relation is precisely defined by a statement of Paul written to the same community of believers as the Laodicean letter. In speaking of the mystery of Christ, that is, the secret of His person, he said, "In whom are hid all the treasures of wisdom and knowledge" (Col. 2:3; 4:16). Christ is the alpha and the omega. All truth has its beginning and ending in Him. It is His person that gives value and permanence to all truth. It is therefore clearly evident that the only real foundation for Christian education is the God of truth. And that God is revealed in the person of the Lord Jesus Christ.

II. THE FRAMEWORK FOR CHRISTIAN EDUCATION IS THE WORD OF TRUTH

Once the absolute of all truth has been established one is then prepared to move from the foundation to the superstructure. Having determined that the God of truth is the foundation, it is only logical to recognize that the framework for Christian education is the word of truth.

The controlling factor relating to the "word of truth" lies in the fact that Christ is not present with men. In order to know Him who is absolute truth, men are dependent upon that objective standard of truth He has given of Himself. Being absolute truth, He gave an absolute testimony of Himself, that testimony being embodied in and identified with the word of truth. Apart from this absolute standard of truth, there is no connection with Him who is the Amen. Thus believers are left with but one choice, if they desire to worship and serve Him who is Truth. They must come to the word of truth. Any deviation from the word of truth is a step into the darkness. It is a step off the narrow path of truth. It is a step into the realm of the relative and the uncertain.

Therefore the central position must be given to the word of truth in the absence of Christ. What Christ is in Himself He imparts to His word. It becomes then the word of the Amen. This is not merely the word which comes from the Amen, but the word is in itself "Yea" and "Amen." It has all the finality, perfectness, certainty, and absolute authority of the person from whom it came. Because of what God is in Himself, He therefore imparts the same to His revelation. There is no exaggeration or minimizing of truth. What He says will be exactly true, because He is in Himself absolute truth, and there is nothing beyond Him in the realm of truth.

The containment within the word of truth is therefore an inescapable necessity. There is no other framework for Christian education. This word is absolute truth representing Him who is absolute truth. There are those who will insist that this extends only to Himself, and is therefore true only in the realm of religious truth. But this is indeed a narrow and inadequate view of the Scriptures. It must be remembered that His person and work cannot be separated, and both are set forth in the Scriptures. To that extent in which the word of truth deals with His works, to that same extent the entire realm of reality is under consideration. The works of His hands, consisting of the heaven and earth, the sea, and all that in them is, are in some sense dealt with in the word of truth. This information must be received as absolute truth. It is this information that provides a framework for Christian education. Within this framework the superstructure of human knowledge can rise. When human discoveries fit into this pattern, they may be received as genuine and reliable. When human discoveries do not fit into this framework, they should be viewed with suspicion, held in abeyance until there is further light, or discarded as in some sense falling short of that which is absolute truth.

III. THE FUNCTIONING OF CHRISTIAN EDUCATION CENTERS IN THE WORKMAN WITH TRUTH

The important elements of this text have already been dealt with, though they comprise the small part of the text. This should teach us one thing, namely, that size does not always determine value or importance. Actually the greater part of this text concerns itself with the workman: the man himself, the motive impelling him, and the method he employs. But this word of direction is worthless until one has a sense of direction. The matters already discussed give the sense of direction. The workman is now ready for the word of direction.

The man himself is of course the matter of first concern. He is exhorted "to shew thyself approved unto God, a workman." This suggests three things. The personal element stands foremost in the sentence. This was addressed to Timothy first of all. But it was not intended to rest with him, for it was also addressed to the Church. In this respect it comes to all those within the Church who in any way are responsible for the education of the Church. The productive factor is next in importance. Such a person is called a workman. This means one who expends energy in constructive enterprise. The enterprise of fitting education to the framework of the word of God is of the highest order. It requires abundance of energy and everlasting application of it in this high endeavor. The process through which one must pass will result in approval. The word "approved" points to the fact that the workman has gone through a period of severe testing; this testing has been the cutting of a straight course through the word of God; the result is the refinement of the workman and the able educational production. This is not only pleasing to God but will ultimately bring His divine approval.

The motive impelling the workman is twofold. On the one hand, "a workman that needeth not to be ashamed" is one whose motive looks toward God. This workman desires the highest approval of His master. If that is not stated in these words, then it is strongly implied. At least this must underlie the meaning of these words. Unless the workman, the educator, seeks the highest approval of God, he will never succeed in the all-important task of Christian education. But if this is his highest incentive, then on the other hand, he will exhibit toward the world a high degree of defiance. This clause is actually the translation of one Greek word. It is a rare formation, found only here in the New Testament. In its simpler form it denotes one who is shameless. In this context it could not refer to a shamelessness toward God; but if Paul has the world in mind, this is an admirable way to picture it. Pleasing God expresses itself by a shamelessness toward the attitude of the world. Strict adherence to the teaching of the Word of God on holiness and truth has ever produced contempt on the part of the world. Men who have sought to serve in the capacity of Christian educators have felt the sting of its sarcasm. Being sensitive, they have slanted, trimmed, and pressed the truth of the Word of God to fit the mold of the world. This has done irreparable harm to the truth. It is therefore necessary for the true workman to develop a "rhinoceros" hide toward the contempt of the world, a shamelessness that keeps him ever steadfast in the faith, an insensitiveness to the scorn of the world. The need lies in the fact that there is no point where educators are more sensitive than the level of their intelligence and the extent of their knowledge.

The method of the workman is expressed in the word "study" and in the clause "rightly dividing the word of truth." The first has to do with application to the task, while the second has to do with the occupation with the task.

The application is expressed by the verb "study" or as the ASV reads, "give diligence." This refers to a ceaseless, serious zeal. There is something of hastening in it, for time is at a premium; there is something of endeavor in it, for the value of the task requires it; there is something of faithfulness in it, for the person one serves is worthy. Since the workman is a treasurer of the word of God, it is required in a steward that a man be found faithful (I Cor. 4:2). Brilliance, eloquence, logic are commendable qualities, but they must all be made subservient to faithfulness in the task of conserving and preserving the essential truth of the Word of God. This may exclude one from the admiration and affection of those whom he would most like to influence. It may even exclude him from the measure of success recognized by the world or even of the Church. It may arouse his friends and even incur the contempt of the world toward him. But whatever the issues, he is called to faithfulness of application to duty.

The occupation in which he is engaged is "rightly dividing the word of truth." Literally the word means cutting straight. The figure has been variously derived: from a priest dividing the animal victim for the altar; from the steward distributing the stores among the needy; from the ploughman running a furrow across the field; from the road builder pushing a new road through the countryside; from a stone mason chiseling a stone for its place in the building; from the carpenter sawing the board to fit the structure; even the work of the surgeon as he operates upon the human body has been suggested. In any event, the meaning seems to be clear in this context. It has to do with a consistent interpretation and application of the Word of God. Anything short of absolute consistency in the unfolding and application of the Word of God will produce confusion and difficulty eventually. If one steps off the narrow path of truth ever so little, and this is projected to its fulness, it will produce confusion of thought and difficulty of life. The educator is therefore more than ever responsible to prosecute his task with extreme precision. This means that he

must not fight over words merely for the sake of fighting, but to do so for the purpose of personal profit to those who hear them. This will mean that he must shun worldly and empty voices that work to the overthrow of human souls by leading them deeper into ungodliness. On the positive side, it is his business to extend the boundaries of the intellectual and spiritual horizon of the Christian.

Is it a thankless task? It seems so sometimes, if one looks at things from the near view. But it must always be remembered that the near view is based on the erroneous assumption that the present is the sum total of reality. But there is also a far view, the experience of which may be nearer at hand than we dream. There is a judgment seat of Christ. At that place the tried and tested will be approved. That is at the end of the way when the period of testing is over. Until then any final pronouncement on value apart from the Word of God is premature, for the test is not yet finished. It therefore behooves the Christian educator to keep his eye upon the goal, seeking the approval of the Master, ever cutting a straight course through the Word of God, with utter defiance for the contempt of the world.

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THE SPOILING OF PRINCIPALITIES AND POWERS

A Critical Monograph on Colossians 2:15
Abridged by the Author

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"And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it." (Col. 2:15)

The verse of Scripture quoted above is one of those verses which does not yield its value by a surface investigation, but upon greater effort it reveals a wealth of meaning. One writer has called this verse "perhaps the most obscure verse in the New Testament."¹ Another says, "In This difficult verse the meaning of almost every word is disputed."² With this to caution us against a hasty conclusion as to its meaning, let us seek to discover the truth which the apostle Paul was endeavoring to present in this verse.

A bit of background is essential to the understanding of the verse regardless of the final conclusions that may be drawn. The Epistle to the Colossians was written by Paul the Apostle, evidently while he was imprisoned in Rome. It is doubtful whether Paul at the time of his writing the epistle had ever visited Colosse. The question as to who was the founder of the church at Colosse may perhaps never be settled. At any rate, Paul obviously knew of the problems that existed in this church and he wrote this epistle to combat them. The three great errors about which he was concerned were as follows.

First, Lightfoot observes: "A mere glance at the epistle suffices to detect the presence of JUDAISM in the teaching which the apostle combats."³

Second, it seems very probable that the philosophy known as Gnosticism (later to be so widely accepted) was beginning to find its way into the Colossian church. As yet, the philosophy was only in its rudimentary stages, and its elaborate doctrines of aeons, the Demiurge, syzygies, and emanations did not develop until the second century. But the foundations were laid and already "we discover a tendency to interpose certain spiritual agencies, intermediate beings, between God and man, as the instruments of communication and the objects of worship."⁴ The reader should keep this quotation in mind as it has a direct bearing upon our conclusions concerning the meaning of the text in question.

Finally, Essenism was evidently a part of the Colossian heresy. As Vincent states, "The Essenes combined the ritualism of the Jew with the asceticism and mysticism of the Gnostic."⁵ The Essenes were certainly a strange sect and no small part of their beliefs was an elaborate angelology. Part of their requirement for membership was the order "to guard carefully the books of their sect, and the names of the angels."⁶

With this brief survey of the factors contributing to the Colossian heresy, we see that the doctrine of angels forms an important background to the Epistle to the Colossians. Some of the teaching concerning angels was true, being based upon the Old Testament. Some of it was false, being based upon theosophic speculation. No matter what the teaching might be, Paul endeavors in this epistle to point out that God has now revealed Himself completely in the Person of His Son and therefore angels must not be worshipped or depended upon for further revelations. Jesus Christ alone is the One to whom all must look for salvation. Having observed this much as a background to the epistle, let us approach the verse in question.

MAJOR PROBLEM: What is the Meaning of the Phrase, "having spoiled principalities and powers?"

A number of views have been advanced by various theologians in answer to this question. A brief review of them is in order.

Victory over Temptation View. Lightfoot, who has written one of the finest commentaries upon the Colossian Epistle, is perhaps the chief spokesman for this view. He holds that Christ, throughout His earthly life, was continually being tempted by Satan. Every time Satan tempted our Lord he was defeated, of course. However, it was at the cross where the final victory was achieved. There it was that "the powers of evil, which had clung like a Nessus robe about His humanity, were torn off and cast aside forever."⁷ This is taken to be the explanation of the spoiling of principalities and powers. It was the final victory over temptation which the cross provided for our Lord. This view is also taken by the early Greek fathers, Chrysostom, Severianus, Theodore of Mopsuestia, and others. Wordsworth and Ellicott likewise support it.⁸

The greatest single objection to this view is that it necessitates supposing that Christ was in some way "clothed" in evil. One cannot deny that Christ was tempted by Satan throughout His ministry, but it is something else to say He was "clothed" in evil. Jesus Christ had complete victory over temptation at all times, no more so at the time of His death than at any other time. Psalm 40:12, usually considered to be a Messianic Psalm, might seem to support this view by saying, "innumerable evils have compassed me about," but it is doubtful whether this verse even applies to Christ. Hengstenberg argues, "That the Psalmist speaks here of his numerous offences, and treats of his suffering as the righteous punishment of these, forms an irrefragable proof against the direct Messianic exposition."⁹

Another Old Testament passage cited by Lightfoot is Zech. 3:1-4, where Joshua the high priest (considered by Lightfoot as a type of Christ) stands in a vision before the angel of the Lord, clothed in filthy garments. These garments are removed in order that he might continue to stand before the angel. This is supposed to be typical of what Christ does in Col. 2:15. This writer feels that this is certainly an obscure and weak support upon which to rest an interpretation of Scripture. The metaphor does not seem to fit at all, since Joshua in this passage is not the angel of the Lord (the Jesus of the Old Testament)¹⁰ but stands before the angel of the Lord.

This view assumes that the principalities and powers must have been Satanic forces. Although this is often the case, the words themselves have no evil connotation and the context must determine whether the powers are good or evil. This is a problem to be discussed briefly in this monograph.

Putting off Flesh View. This view, which is simply a variation of the view just presented, holds that Christ gained victory over the powers of evil by the act of laying aside His flesh. The view is not widely held by commentators but apparently was the basis for an interpolation in certain manuscripts. Beet remarks that "this exposition has found its way into the Mss. F and G, which read 'having laid aside the flesh, He made a show' etc."¹¹ Sadler seems to incline toward this view. He says:

The meaning of this extremely difficult verse seems to be this: Christ put off from Himself principalities and powers, i.e., the powers of evil, when He divested Himself of His body, for it was only through His body that the spirits of evil had power over Him.¹²

In rejecting this view, we observe in the first place that the manuscript evidence is scarcely worthy of consideration. Codices F and G are ninth century manuscripts much too late to be of any great value in determining a true text. Beet says, "Probably the word 'flesh' was an explanatory note which was afterwards copied into the text: a frequent source of error in the text of the N.T."¹³

Furthermore, the entire passage under consideration is obviously a victorious one rather than one of defeat. If it was necessary for Christ to lay aside His flesh in order to spoil principalities and powers, this is to concede that He was in some sense defeated by Satan during His earthly existence. As we have stated before, we do not believe that Jesus Christ was ever defeated by Satan and therefore we cannot subscribe to any view that might suggest this.

Another objection is that Christ never did lay aside His flesh, at least not permanently. Scripture makes it clear that Jesus Christ lives today in heaven in human flesh and therefore anyone who holds this view must explain what is meant by "putting off the body."

Finally, it should be mentioned that 2 Cor. 5:4 has been used in support of this view. This verse uses the verb ekduo (a cognate of apekduomai, the verb in Col. 2:15) where the meaning is clearly that of putting off the body. However, there the entire context supports such a meaning whereas in Colossians it would be introducing a new thought rather abruptly. Simply a word which means "to put off" is used in one context to mean "putting off flesh" does not in any way necessitate its meaning that in every usage.

Disarming of Satan View. This view holds that, at the time referred to by this verse (usually considered to be either at the death of Christ or at His ascension) Satan was disarmed of his power in the world and his doom was sealed. This differs from the two views just presented in that this victory over Satan is directly beneficial to all of mankind, whereas the former views concern only a personal victory for Christ. Daille expresses this view as follows:

Surely then it is by his cross that he divested the devils of the dominion which they exercised over mankind, having sapped and demolished all the foundations thereof by his admirable sufferings.¹⁴

The great majority of commentators hold this view. Among these are Meyer, Moule, Eadie, Barnes, and Braune. However, the arguments against this view seem to this writer to be sufficient to lead one to search for a more satisfying interpretation.

This view does not convey the force of the middle voice of apekdusamenos. The middle voice indicates that "the subject is acting in relation to himself somehow."¹⁵ Robertson says, "So in Col. 2:15, apekdusamenos tas archas, it is not 'undress,' but 'throw off from one's self.'"¹⁶ The Victory over Temptation View, although unsatisfactory for other reasons, at least observes the middle voice, for it pictures Christ as putting off from Himself the principalities and powers. We believe that the idea of "spoiling" or "disarming" is an erroneous interpretation which stems from the Vulgate translation, exspolians. To retain this meaning is to treat a middle voice as an active. When the middle voice is preserved, we are given an important proof for the New Dispensation View to be discussed below.

Furthermore, the context of the passage under discussion is important here. There can be no doubt that the death of Christ dealt a stunning blow to Satan and his hosts. However, the question here is, does Paul refer to the disarming of Satan in this passage or does he have something entirely different in mind? When Paul wrote to the Colossian church, he was obviously attacking a heresy prevalent in that church, namely, the worship of angels. This is clearly seen in 2:18. Furthermore, he is showing in this context that the cross brought about the abolition of the law (verses 14, 16, 17). As Vincent argues, "How is the fact that Christ triumphed over the infernal hosts relevant to His abrogating the legal bond in His crucifixion?"¹⁷ In other words, the Disarming of Satan View changes the subject completely between verses 14 and 16.

Space does not permit here a lengthy discussion of the word thriambeusas which is translated "triumphing" in the King James Version. However, G.G. Findlay has shown that this word need not be understood as a military triumph in the Roman sense, but rather can be taken as a celebration such as the Greeks might conduct in honor of their gods.¹⁸ If this be the correct understanding, then the Disarming of Satan View is robbed of one of its supporting proofs. Instead of a conquest, which is the expression which might have been used of Satan's defeat, a peaceful celebration is indicated.

Destruction of False Religions View. This view is a variation of the above. It holds that the heathen religions which were so prevalent in the days of Christ were somehow revealed to be utterly false by the death of Christ. Since Satan was behind these religions, he was thus disarmed of power. Benson takes this view and cites Hammond, Whitby and others who agree with it.¹⁹

This view has been disproved by history. False religions are as prevalent today as they ever were. Furthermore, the force of the middle voice in apekdusamenos is ignored, and the context does not support such an interpretation nearly so well as it does the view we now propose.

New Dispensation View. This view (based on the assumption that the principalities and powers are angels, not demons) regards the verse as describing a turning point in God's dealing with men. Those who hold this view understand it to mean that, whereas formerly angels had ministered the law (according to Gal. 3:19 and other passages), now Christ is the only mediator between God and men. Vincent says,

God put off from himself, when the bond of the law was rendered void in Christ's crucifixion, that ministry of angels which waited on the giving of the law, revealing Christ as the sole mediator, the head of every principality and power.²⁰

Robertson Smith expresses the view as follows:

These angelic powers which God strips off like a garment can be no other than the angels who in the Old Covenant came between God and his people, but in the new Dispensation are superseded when Christ bursts the fetters of their law, triumphs over their terrors, and ascends to the seat of mediatorial sovereignty in victorious exaltation over all creatures, even over the angels to whom for a little time He was made subject.²¹

Others who hold this view are Alford, Beet, Findlay, and Peake. This is the view held by the writer of this monograph.

The context of this passage is definitely concerning the law and concerning angels. The law is alluded to in verses 14, 16, and 20. Angels are mentioned in 1:16, 2:10, and 2:18. As we endeavored to show in the introduction to this paper, angel worship was perhaps the chief heresy of the Colossian church. It developed through Judaism, Essenism, and finally Gnosticism, which was just beginning to make its appeal to the minds of philosophers at this time. The Disarming of Satan View, which is so widely held, ignores this context concerning angels. Since in the other passages the principalities and the powers refer to angels, we see no reason to be different here, and thus we look for an interpretation of the verse that involves the putting off of angels. This we find in the New Dispensation View.

This view is supported by the other usages of apekduo in this context. The noun form of the verb (apekduis) appears in 2:11, where the phrase in which it appears is translated: "in putting off the body of the sins of the flesh." The idea of disarming or "spoiling" another is totally absent. It is the subject who "puts off" the body of the flesh from himself. Likewise in Col. 3:9, the very participle which is used in 2:15 is found. Here the phrase in which it is found is translated: "seeing that ye have put off the old man." Once again a personal action is involved. This is made even stronger by the employment of the middle voice, which indicates that what is put off is put off from the subject of the verb. To return to Col. 2:15, then, we find only two conclusions possible. Either God put off from Himself Satanic forces or He put off from Himself angels. If it was Satanic forces, this implies an intimacy between God and Satan that is unthinkable. It implies that God was "clothed" with Satan for a time and that only at the death of Christ did He "unclothe" Himself. The other explanation is much more plausible. It implies that God was "clothed" with angels and at the death of Christ stripped Himself of them. The writer finds this explanation much more satisfying. The many references to angels in the Old Testament indicate that angels had a large ministry in those times. It was God's way of revealing Himself until the Son came to be the final revelation of the Father.

In order to preserve the thought which the apostle has been developing, some connection must be made between the angels and the law, since the verse preceding and the verse following verse 15 concerns the believer's relation to the law. Unless we can establish this connection the argument for this view is greatly weakened. However, the connection is clear, once the official position of the principalities and powers up to this time is understood.

In Gal. 3:19 we find the key verse describing the angels' relation to the law. This verse reads:

Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

Nothing could be clearer than this that angels were extremely important in the dispensation of the law. The Jews in Paul's day no doubt exaggerated and confused the position of angels, but they were correct in giving them a part in the dispensation of the law. Smith observes that Josephus tells of an incident where Herod excited the Jews to battle "by a speech in which he says that they have learned the holiest of laws from God through angels. In such a speech one does not introduce doubtful points of theology."²²

In Acts 7:53 one finds another instance where angels are mentioned as dispensing the law. Stephen says concerning his Jewish audience: "Who have received the law by the disposition of angels, and have not kept it."²²

In the Old Testament we find numerous references to angels fulfilling important ministries. Findlay observes:

The Old Testament associates the angels with the creation of the world and the action of the powers of nature (Job xxxviii. 7; Ps. civ. 4), and with its great theophanies generally (Ps. lxxviii. 7; Deut. xxxiii. 2; 2 Kings vi. 17, etc.)²³

As for the angels having a part in the giving of the law in the Old Testament, Smith remarks:

It is frequently assumed that this doctrine is not to be found in the Old Testament, and that reference to the angels as appearing on Sinai is distinctly made for the first time in the Septuagint of Deuteronomy xxxiii. 2: 'On his right hand his angels with Him.' But, in reality, the presence of angels at the Theophany of Sinai is plainly taught in Psalm lxvii. 17. For the myriad chariots of God, which, according to this Psalm, accompany his manifestation alike on Sion and on Sinai, are the angelic host (2 Kings vi. 17).²⁴

Finally, "the whole argument in Heb. i., ii., especially ii. 2 'the word spoken by the agency of angels,' implies that they were the medium through which the revelations of the Old Covenant were given."²⁵ In the face of these Scriptures, we believe that no one can justly claim that the New Dispensation View is not supported by the rest of Scripture.

MINOR PROBLEMS

A number of questions incidental to the main problem present themselves in a study of this verse. We present them here briefly.

1. Who is the subject of this verse? Two possibilities present themselves. Either God (the Father) is the subject or Christ is the subject. Dawson-Walker expresses the argument for making God the subject as follows:

...the demands of general sense and context seem best to be met by regarding God as the subject of the verbs throughout the passage. St. Paul is describing the work that He wrought in the crucifixion of our Lord.²⁶

On the other hand, those who adhere to the Victory over Temptation View or the Putting off Flesh View of the Major Problem are compelled to make Christ the subject of the verse.

This writer believes that the subject of this verse is God the Father. We agree with Meyer who says, "the reference to Christ is erroneous, because Christ is not mentioned at all in ver. 14, and God pervades as subject the entire discourse from ver. 11 onwards."²⁷ There is simply no sufficient reason for introducing a new subject, since nothing is said that cannot be applied to God as well as to Christ. Although there is no reason to introduce a new subject, there is good reason to retain the old subject ("God" in verse 13). It was God who allowed angels to be the mediators of His law. It was the Father who sent His Son to die on the cross, thus "blotting out the hand-writing of ordinances that was against us." It was the Father who made us alive together with Christ. God is the agent of every action concerning our salvation mentioned in verses 12 to 15. This in no way undermines the importance of Christ's ministry. There are many passages which portray Christ's saving work, where He alone is the subject. This passage simply gives another side to the picture, showing us the Father's participation in the Son's ministry.

2. What are the principalities and powers? The most common interpretation is that these are Satanic forces. Eadie says,

Hostile spiritual powers are plainly designated. Their reign over man had its origin in his sin; and their usurpation lasted till sin was atoned for, and its power destroyed. Hence Satan is called the 'god' and 'prince of this world.' (Ephes. ii. 2;) Luke xi. 22.²⁸

Other views are that the principalities and powers may refer to false gods, human governments (as in Tit. 3:1) or to angels. That the phrase refers to angels is the opinion of this writer. Among those who take this view are Findlay, Peake, Alford, Beet, and Vincent.

The most compelling argument for this view is that of context. There can be little doubt that the apostle Paul is attacking heresies which include angel worship (2:18). Therefore, it is certainly not straining the sense to understand the principalities and powers to refer to angels, which the apostle declares were divested of their mediatorial office when Christ died. The two other occurrences of the phrase in the Epistle to the Colossians support the view we have taken. The first occurrence is in 1:16, where a list is given of things created by the pre-incarnate Christ. Among these were "principalities and powers." This verse closes with the statement: "All things were created by him, and for him." We cannot conceive of Christ creating evil angels. All that He created was good. The second occurrence of the phrase, this time using singular nouns, is in chapter two, verse ten. This verse reads: "And ye are complete in him, which is the head of all principality and power." Here again, we believe good angels are indicated. It is strange that many of those who favor the Satanic forces interpretation of 2:15 are willing to admit that these other uses of the phrase refer to angels. We believe there is no reason for Paul to be inconsistent in his use of terminology. In every instance in this epistle the phrase refers to unfallen angels.

3. What is the meaning of the phrase, "he made a show of them openly."? The writer has discovered two leading views concerning the meaning of this phrase. Each one contributes to a different interpretation of the general meaning of the verse.

a. Public Disgrace View. This view holds that the principalities and powers were exhibited as beaten foes and made an object of ridicule by those who were the spectators. This view is based on the assumption that the principalities and powers are Satanic forces. The qualifying phrase, en parresiai, is understood to mean that great publicity was given to the shame which the principalities and powers experienced.

This view is rejected chiefly for contextual reasons. The meaning of the word deigmatidzo is "to make a show of, to expose."²⁹ This may indicate an exposure of disgrace or it may not. Usually, when disgrace is involved, the compound word paradeigmatidzo is used, as in Heb. 6:6. When deigmatidzo is used to indicate an exhibition involving disgrace, it is necessary for the context to supply this connotation. Unless one sees in the word "triumphing" (thriambeusas) such a connotation, we see no compelling reason to accept this view. The latter word will be discussed briefly in this monograph.

b. Revelation of Character View. This view attaches no shame to the meaning of the phrase in question. It holds that God, by the sacrifice of His Son, revealed the principalities and powers (here considered to be angels) in their true character and position. They were shown to be subordinate to our Lord. Their office of ministering the law was now ended and God, by "exposing" (edeigmatisen) them, showed once and for all that they must not be worshipped or regarded superstitiously, as verse 18 indicates was the common practice. The writer of this paper believes that this view best answers the demands of context and general sense. With this interpretation we have a powerful reminder that angels are subordinate to the Godhead and though they have their purpose, they are never to be worshipped. They, as well as we, belong to that joyous procession giving honor to our God and Saviour.

4. In what sense is the word thriambeusas ("triumphing") used?

a. Military Conquest View. This view understands thriambeusas to refer to a Roman triumphal procession. Thus the metaphor Paul is using is one of conquest, where the victor leads the vanquished foe in disgrace before the spectators.

We reject this interpretation and invite the interested reader to study the remarks of Findlay on the subject.³⁰ His argument, which is too detailed to reproduce here, is that it is more likely that the apostle Paul would be thinking in terms of Greek customs rather than Roman customs as he wrote to the Colossians. The Romans were famous for their parades of vanquished enemies, but the Greeks had a different type of parade for which they were noted.

b. Festal Chorus View. This makes thriambeuo refer not to a Roman triumph, which was the result of a great battle, but rather to a festal chorus of the Greeks, a religious celebration. Such processions were common to the worshippers of Dionysus. Findlay has endeavored to prove that Paul is thus showing by means of metaphor how Christ led the angels in a procession as they paid honor to Him.³¹ Both Beet and Vincent accept Findlay's conclusion. It is the view of this writer.

The enthusiasm, the joy, and religious character of these Greek processions must have impressed the apostle Paul deeply and he used them as an illustration of the new relationship between Christ and the angels. Thus Findlay concludes:

He [God] has formed them into a festal chorus, who 'follow the Lamb withersoever he goeth,' hymning his praises, enraptured with his glory, devoted to his service, themselves Christ's first and chief enthusiasts.³²

5. What is the antecedent of en autoi ("in it")?

As with the first minor problem, this question arises from Paul's rather free grammatical style. In what was God's triumph? The noncommittal "it" of most of our versions gives no clue whatsoever.

a. Cross View. This view makes stauroi, the last word of verse 14, the antecedent. Thus it was in the cross of Christ that principalities and powers were triumphed over. This writer believes that this view fits best the general context. The word stauroi is the most logical antecedent, since it is not only very close to autoi but also makes very good sense because it was by the cross of Christ that the dispensation of the law, formerly ministered by principalities and powers, was brought to an end.

b. Christ View. The view that Christ is the antecedent of autoi was held sufficiently early in history to have produced a variant reading (hautoi) in some manuscripts. However, since there has been no direct reference to Christ since verse 13 (the words "his cross" in verse 14 should read "the cross") there is no reason to search any further than stauroi for an antecedent. We believe that this view is not nearly so acceptable as the one mentioned above.

c. Handwriting View. This view makes the handwriting (cheirographon) of verse 14 the antecedent of autoi. The idea is that by abolishing the cheirographon God triumphed over its administrators. The writer rejects this view, not only because cheirographon is further removed from autoi than is stauroi but also because "it is the cancelling of the bond, not the bond itself, that is the cause of the triumph."³³ As one reads the passage, he has the impression that, whatever autoi refers to, it shares in the triumph with the subject of the verse, which we believe is God. The handwriting was blotted out (verse 14). It, therefore, has ceased to exist at the time of which verse 15 speaks. Therefore, how could the handwriting aid God to share with God in triumphing over the principalities and powers? Only the cross (which to Christianity is the symbol of a completed redemption) or Christ could be regarded as having a part in God's triumph. We believe the cross is meant here, "for although in the cross there is nothing but curse, it was, nevertheless, swallowed up by the power of God in such a way, that it has put on, as it were, a new nature."³⁴

PARAPHRASE

To conclude then, we would suggest that this difficult verse be paraphrased in the following manner:

God stripped off from Himself, as though it were a garment, the veil of angelic mediation by which the law had formerly been ministered, and revealed unreservedly the true character of these angels, all of whom were inferior to Himself. In doing so, He received the homage of the angels whom he had deposed. The cross was the means whereby this new dispensation was introduced.

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CHRIST--THE METHOD AND THE MOTIVE

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PART III: CHRIST--THE METHOD

In a previous article we attempted to demonstrate the central place of the Person of Christ in all of God's dealing with man. "Jesus Christ, and him crucified" sums up God's message to man. No other message will meet man's need.

Similarly, when we seek for a messenger who is able to bear that message effectively to a sinner's heart, we soon learn that only Christ is adequate. No other messenger can reveal God to man.

In this present article we shall attempt to show the central place of Christ in two other areas--Christian living and Christian service. Christ is the method for Christian living, and Christ is the motive for Christian service.

Christian people generally have been led to understand that forgiveness of their sins is obtained by receiving Christ. If they have been well taught they know something about the doctrine of justification. They realize that these blessings are theirs on account of their relationship to Christ. "In Christ" they are declared to be righteous.

But unfortunately many Christians who know that they are justified by virtue of their relationship to Christ then strive to live for Christ and to serve Christ while being more or less detached from Him. They do not see that God's method for holy living and God's motive for fruitful service are centered in Christ just as much as was the first phase of their salvation.

When God provided forgiveness through Christ He also provided power to overcome sin through Christ. God's remedy for guilt is Christ's death for me. God's remedy for the practice of sin is Christ's death in me. I see the power of Christ's death revealed in His resurrection. I experience the power of Christ's death when He lives His resurrection life in me. Christian living is Christ living in me. It is not in any sense my effort to live like Him. That effort is always unsuccessful. It must be Christ Himself living His victorious life in and through me. Thus it should be evident that God's method for holy living is entirely a matter of permitting Christ to live His life in the believer.

The reader should be able to see the great gulf that exists between human ethics and victorious Christian living. The one is based on human effort, the other on God's provision. The one is man attempting to be like Christ; the other is Christ succeeding in living His life through the believer. Christ is God's provision for holy living.

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Now if the reader is living in that miserable middle-land between justification accomplished and victory realized he should know two things. First, he should know that he is not alone; millions of Christians are living in the same land. Second, he should know that there is deliverance; God has provided it in Christ. Should we not, then, be zealous in the search for the condition or conditions which God requires on our part which, when fulfilled, permit Christ to live His life in us? One of the clearest answers to our problem is to be found in the Epistle to the Romans.

Romans 1 - 5

The first five chapters of Romans show man's need for justification, and God's provision for that need through the Gospel. This provision is received by faith, and one is saved when he believes on the Lord Jesus Christ. This experience is basic to our study, but we assume that the reader is already justified.

Romans 6

Four key words sum up the teaching of this chapter: know, reckon, yield, and obey.

First, one must know certain facts concerning his relationship to Christ and how God uses that relationship to produce the Christ-life in the believer (vss. 3, 6, 9, 16). One must know the simple story of the Gospel in order to be saved, and one must know something about union with Christ in order to be sanctified. Study the facts as to how you are united to Christ by faith, and how God uses that relationship to give power over sin.

Second, we must reckon (vs. 11) these facts to be true of us personally. This is not once for all, but continuous. We must keep telling ourselves that we are one with Him in every experience.

Third, we must yield (vss. 13, 16, 19) or present ourselves completely to God to be made holy. God cannot cleanse an unwilling heart. Christ cannot control an unyielded life. "And the Greek tense suggests a definite act, once for all, not a gradual process" (A.J. McClain).¹ When we know the facts, and reckon them to be true of ourselves, then a definite act of the will in complete surrender to the will of God is called for. If we rebel here there can be no further progress.

Fourth, we must obey (vss. 12, 16, 17). This will be relatively and increasingly easy if the surrender has been total. It will be the outworking of a great decision.

Of these four steps the first and second are preliminary. The great decision comes in the third step, followed by a fourth step of working out that decision. It would seem that steps three and four present us with the need of a crisis, followed by a continuing process.

This is well stated by Evan H. Hopkins: "The blessing is both instantaneous and progressive... Sanctification in the sense of conformity to the life and character of Christ is a process, a gradual process, a continuous process, an endless process. But sanctification in the sense of a definite decision for holiness, a thorough and whole-hearted dedication to God, the committal of the whole being to Him, is a crisis; and the crisis must take place before we really know the process. Before you can draw a line you must begin with a point. The line is the process, the point is the crisis."²

As a matter of experience, this essential crisis is often a second blessing as revolutionary as conversion itself. Norman Grubb explains: "For most of us this deeper revelation of union has to come as a second experience...It is not that there are two separate salvations...The twofoldness is not on His side. But for most of us there has to be a twofold appropriation of the two great deliverances that stream from the one Calvary."³

It would seem, then, that there is nothing on God's part which would hinder these two experiences taking place at once--the crisis of conversion and the crisis of complete surrender. But in practice, usually the convert does not "know" and he does not "reckon" so he is not prepared for this second crisis experience. Consequently, the process of obedience cannot begin. And the saved person is trying to live the Christian life in his own strength, apart from the power of the cross and the empty tomb. Should this be the reader's position, he must go back and take up where he left off. He must know, reckon, yield, and obey--in that order.

Romans 7

The end of chapter 6 brings us to the end of the "right way" of sanctification, according to the usual teaching. However, observation and experience both remind us that often the Christian tries sincerely to follow these four steps, only to live a defeated life. Along with this experience, our study of other portions of the Word tell us that the ministry of the Holy Spirit is essential in sanctification, yet this is not presented in chapter 6. Again, other portions of the Word teach us that sanctification is received by faith, but this also is lacking in Romans 6. Can it be that Romans gives us only part of the method, essential factors being entirely omitted? We believe that the rest of the Book of Romans continues to show us God's method of sanctifying the believer through the person of Jesus Christ. However, this is not to deny that the remaining chapters have other values as well. They do reveal the story of Israel and other valuable truths.

The point we are insisting upon is that the method of sanctification continues to be revealed throughout all the remaining chapters of the book. To be specific, we believe that chapter 7 was written to warn us not to place our confidence where there is no strength. We may know, reckon, yield, and sincerely try to obey, yet if we are looking in the wrong place for strength to obey we may fail miserably. Misplaced confidence usually leads to failure and disillusionment.

First, the apostle warns us against the inability of the Law (vss. 1-4). Most Christians know this, though some do not. The Christian is "dead to the law," the Law having no further part in his sanctification. The Christian therefore should place no confidence in the Law as an instrument to make him holy. He is to be made holy through the work of an indwelling Person.

Second, we are warned against the inability of the flesh (vs. 18). The Law is outside us, the flesh is inside, but both are powerless to produce holiness. The flesh is that part of the believer which he had by natural birth and which is wholly evil. This includes the natural will, natural morality, common decency, love for the beautiful, everything that man is by nature. The Christian still has this nature, but it will never help him one bit to become Christlike.

Third, we are warned about the inability of the new nature (vss. 18b, 22-23). Many people can readily understand points one and two, but are utterly confused by this third point. They suppose that the new birth gives them a new nature which is wholly good and all-powerful. The new

nature is wholly good, but it is not all-powerful. If it were, every Christian would be sinless. The new nature would always conquer the old nature.

This is the disillusionment which came over the author of Romans 7. He has an old nature which is evil, and a new nature which delights to do the will of God. And these two are in conflict. But when he supposed that the new nature was all-powerful, able always to win the battle, he was leaning on a broken reed.

William Culbertson says, "At the outset it is necessary to make crystal-clear that the creation of the new man is no guarantee that the Christian will live a life of victory, or else every truly regenerated person would do so automatically.... It is true as Evan Hopkins has said, 'The power of the "new man" is not sufficient to overcome the power of the evil nature.'"⁴

Norman Grubb asks, "What is the obvious conclusion? That the I in me is helpless. Yes, even the redeemed I, the I that delights to do the will of God."⁵

Andrew Murray summarizes: "In this chapter it shows a believer doing his very best to obey the law of God with his regenerate will. It is the regenerate I in its impotence seeking to obey the law without being filled with the Spirit."⁶

This demonstrates the need for the power of the Holy Spirit in producing holiness in the Christian. God's provision for this need is the theme of chapter 8. The theme continues, chapter by chapter.

Romans 8

The Law, the flesh, and the new nature are wholly inadequate to produce holiness in the Christian. Nothing less than the power of God will suffice. And the Person of the Godhead who is directly involved is the Holy Spirit. This leads John F. Walvoord to say, "A most important part of God's purpose for man is his ultimate sanctification. The Holy Spirit, according to the Scriptures, has a vital ministry in sanctifying the believer."⁷

Rene Pache adds, "The Spirit only fulfills in us that which Christ won for us at Calvary."⁸ If this ministry of the Spirit is essential, then we must not overlook it when we are studying the "right way of sanctification."

It is true that there is still conflict in chapter 8, but now it is the Holy Spirit against the flesh rather than the new nature against the flesh. The holiness and power are both adequate to produce the desired effect.

Since this power is necessary to our sanctification we should be interested in knowing what conditions must be met by us to release this power. Lewis Sperry Chafer finds three: "This power of the Spirit will be normally produced by the Spirit in the Christian who is not grieving the Spirit, but has confessed every known sin; who is not quenching the Spirit, but is yielded to God; and who is walking in the Spirit by an attitude of dependence upon His power alone."⁹

These are essentials if the Spirit is to work, and His work is essential to our sanctification. But just how does the Holy Spirit produce the Christlife in us? We want to know what we may expect Him to be doing, and God tells us in the next chapter.

Romans 9

When the Holy Spirit is given freedom to work He begins immediately to attack the self-life, the unbent I. Each point of self-life must be dealt with as it is revealed. This is the endless process by which the Christlife is produced.

L. E. Maxwell states it clearly: "The victorious believer will become aware of many forms of self which must yet be dealt with. We shall discover: In our service for Christ, self-confidence and self-esteem; in the slightest suffering, self-saving and self-pity; in the least misunderstanding, self-defense and self-vindication; in our station in life, self-seeking and self-centeredness; in the smallest trials, self-inspection and self-accusation; in the daily routine, self-pleasing and self-choosing; in our relationships, self-assertiveness and self-respect; in our education, self-boasting and self-expression; in our desires, self-indulgence and self-satisfaction; in our successes, self-admiration and self-congratulations; in our failures, self-excusing and self-justification; in our spiritual attainments, self-righteousness and self-complacency; in our public ministry, self-reflection and self-glory; in life as a whole, self-live and selfishness."¹⁰

Paul learned to judge self at the cross where self was forgotten in sacrifice for others (vss. 1-3). He was even willing to be separated from Christ if that could bring about the salvation of his people. Man could not go further than that in complete self-abnegation. The Law, the flesh, the new nature cannot produce that kind of sanctification. Only the Spirit of God, working in man the mind of Christ, can produce Christian living like that. Self cannot cast out self. Only the Spirit of God is able to deal with the self-life. We must be on right terms with Him. We must let Him break us.

Romans 10

Like all the other blessings given to man by God, sanctification must be received by faith. Chapter 10 gives illustrations of various blessings so received (9:30-33, which belongs to chapter 10; 10:6-11, 17). But we were not ready to take sanctification by faith until we reached this point. Faith must have an object in the promises of God, and we had no promise of sanctification until we met God's terms. The great hindrance to faith is self-effort, and until this had been given up there could be no valid faith.

So let us see. Are we ready to claim God's promise?

1. Do we know the truth about our union with Christ?
2. Do we reckon this relationship to be true of us personally?
3. Have we reached a crisis in which we have yielded ourselves to God without reservation?
4. Is it our will to obey the will of God? Yet have we sensed a need of power?
5. Are we in right relationship to the Holy Spirit, not grieving or quenching Him, but walking by means of Him? (ch. 8).
6. Have we permitted the Spirit to break us so that we place no value even on our lives except as they relate to the glory of God? (ch. 9).
7. Have we taken the victory by faith? (ch. 10).

Then continue to receive God's provision by a moment-by-moment appropriation of God's provision for a holy life. The result will be Christ living in you.

PART IV: CHRIST--THE MOTIVE

Romans 11

At the end of chapter 11 (in 12:1-2) Paul states the divine purpose of this chapter. It is to supply the motive which is to move us to action. We already know the Message, Christ and Him crucified. We know the only Messenger who can reveal God to man. We know the Method by which God sanctifies the believer. But God is not satisfied when we merely know the truth. He wants to stir us to action. There is a God to glorify, and there is a lost world to save.

According to Romans 12:1-2 God wants us to do three things: He wants us to present our bodies--a crisis; He wants us to be transformed--a process; but He also wants us to demonstrate in our lives the whole will of God--a service. Chapters 12-16 reveal that perfect will of God in holiness and service which has been God's objective throughout the Epistle.

But God cannot move us to action merely by the exercise of His power, or by His commandments. He must make us want to be holy and useful. He must appeal to us through a motive. What motive shall He choose to be most effective?

The highest possible motives are those which center in Christ and God. As Christ is our Message, our Messenger, and our Method, so He should be our Motive as well. We should respond to God's appeal for Christ's sake. We should serve God because of Christ.

From the motives which center in Christ, God selects one, "the mercies of God." "I beseech you" on what basis? On the basis of "the mercies of God." God appeals to Christians to be sanctified and to serve Him because He has shown His mercy toward us through Christ.

Paul states the same thing elsewhere: "At any rate there has been no selfish motive. The very spring of our actions is the love of Christ. We look at it like this: if one died for all men then, in a sense, they all died, and his purpose in dying for them is that their lives should now be no longer lived for themselves but for him who died and rose again for them" (II Cor. 5:13-15, Phillips). God would challenge us to live for Him on the basis of His mercies shown to us in Christ. This is the motive to which God appeals. And if we are truly grateful for His mercies we will do what He asks us to do. We will live holy lives and render fruitful service.

Incidentally, we believe this determines the purpose of chapter 11. Rather than being a part of a parenthesis (chapters 9-11) it would seem to be the setting up of the basis for the appeal in chapter 12. Chapter 11 is full of instances of the mercies of God to Israel and to the church. The word "mercy" occurs 10 times in chapters 9-11, and not at all previously. God's whole appeal is based upon His mercies, and those mercies are recounted in chapters 9-11. It hardly seems right to us, therefore, to make these chapters a parenthesis. Chapter 11 is essential in its place, to remind us of the mercies of God given to us in Christ. The history of Israel may be the subject matter of these chapters, but we believe God's purpose was to reveal His mercies rather than to relate that history. The history is the illustration of the mercies of God. God's character, not

Israel's history, is the greater revelation. And this is the basis of the appeal; this is the motive God proposes to Christians.

Though this is a very high motive, because it centers in Christ, yet we do not believe it is the highest one. It would seem that the glory of God, regardless of whether we receive mercy from Him or not, is a higher motive. To glorify God "though He slay me" is a higher motive than gratitude for blessings received. If this is true, then it establishes a principle which we should like to develop, the principle that God is willing to use lesser, lower motives when we do not respond to higher ones. God is so much concerned about the salvation of sinners and the accomplishing of His will in the world that He is willing to use any legitimate motive that could possibly move us to action. Preferring higher motives, of course, and using them whenever our spiritual condition warrants their use, yet He is willing to come down to the level on which we live to appeal for holiness and service.

For example, God will use motives which center in others rather than in Christ. When He steps down to this level He still prefers to confine the appeal to the spiritual and eternal welfare of others. So although it is not the highest motive, God will appeal for missionaries and missionary offerings on the basis of the pitiable condition of the heathen who do not know Christ.

Paul used this motive. Besides his debt to Christ he recognized a debt to the heathen, and he was willing to preach the Gospel to them in order to discharge that debt (Rom. 1:14-15). Again, he sought "the profit of many, that they may be saved" (1 Cor. 10:33).

Love and pity should move us to action. Our sympathy with the lost should make us better witnesses. This is not the highest motive, but it is a legitimate motive. And we should use it, either instead of, or supplementary to, the motives which center in Christ.

There are still other motives which center in others, motives which are lower; and yet our Lord Himself used them. Again and again the Gospel records tell us that He was "moved with compassion" for their physical needs as well as for their spiritual needs. The suffering of human beings always moved Him to action. His primary interest in men's souls was not used as an excuse for not ministering to their bodies. This is a dangerous tendency among Evangelicals. Compassion should move Christians as it moved Christ.

God is not through stepping down yet. Though some may say that the only legitimate motives are those which center in God and in others, that is not the teaching of the Word. God is not above appealing to motives which center in ourselves. Of course, again, He begins on the spiritual and eternal level. Reward in heaven is one of the most frequently used motives in the Word, even though it is down on the "self" level. God wants to get His work done, and if we live so low that only benefits to ourselves can move us, then God appeals to us on that level.

"Great is your reward in heaven," said Jesus. Again He appealed: "Lay up for yourselves treasure in heaven." He promised: "Then he shall reward every man according to his works." And again: "Thou shalt be recompensed at the resurrection of the just." To the rich young ruler He promised, "Thou shalt have treasure in heaven." Paul's references to the judgment seat of Christ all are based on this motive.

It is most humiliating to learn that God is forced to come down one more step to be able to reach many of us. We want rewards, but we are unwilling to wait to receive them in heaven. "Pie in the sky by and bye" does not move us. Eternal rewards do not appeal to our carnal hearts. So down God comes. He even promises us rewards here and now if we will only live holy lives and serve Him faithfully. Jesus promised us both present and eternal rewards: "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting" (Luke 18:29-30). Many of the promises found in the Word offer present blessings for obedience.

This is the lowest level possible. It is all selfish and immediate. It promises rewards here and now. This is the trained animal level. The trainer must give small portions of meat or fish almost constantly to reward the animal for continuing his act. And our God is so determined to make Christians holy and to reach a lost world with the Gospel that He is willing to meet us on this level. He will toss to us daily little extra blessings and honors to keep us in His service.

And even yet, the vast majority of professing Christians are not active in serving God.

But before we start pointing fingers let us ask ourselves--

Do we work as hard without a Sunday School contest as with one?

Do we do better when praised by men?

Would we work better for more money?

If we were appreciated more would we serve better?

Do you rejoice at the fall of rivals in God's work?

Would you win more souls at \$1,000 a head?

With all these motives in effect, how much are you doing for Christ?

What is the highest level on which God can effectively appeal to you?

When you bargain with God to labor for Him, what are your demands? What are the conditions under which you will work? What must He do for you? Are not the mercies of God, already received, sufficient?

* * * * *

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CONTEMPORARY THEOLOGY AND THE BIBLE

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There are many and varied philosophies to be found in our world today. Many of these have a direct bearing on theology and the Bible. The contemporary philosophies that delve into the field of theology generally seek naturalistic causes or reasons for the Bible. Very few accept the Bible in its original revelation as verbally and plenarily inspired of God, and for this reason these philosophies are constantly changing as man's ideas change. Thus, in order to keep abreast of the times, one must acquaint himself with both historical as well as contemporary theological variations.

In this study we will note a few of the more prominent contemporary theological philosophies and compare them with the Bible. It will be our purpose to give a brief outline of each and then to conclude with a critique.

LIBERALISM

Liberalism was a development of German theology which arose as a protest against the orthodox views of the Bible. It appeared in America late in the nineteenth century, and became virtually synonymous with the "social gospel." It had a four-fold basis: (1) Philosophically, it was grounded in some form of German philosophical idealism. (2) It placed unreserved trust in the new critical studies of the Bible, which contained a denial of the historical doctrines of revelation and inspiration. (3) It believed that the developing science of the times antiquated much of the Scriptures. (4) It was rooted in the new learning, and in this sense it is modernistic (preference for the new over the traditional) and liberal (the right of free criticism of all theological claims).

It altered Christianity to suit its philosophy and reinterpreted all the major doctrines. The traditional doctrine of the trinity was rejected and replaced by some sort of a functional trinity; the transcendence and wrath of God were replaced by over-emphasized doctrines of divine immanence and love; the Kingdom of God was regarded as no longer founded upon the death and resurrection of Christ, but upon the spiritual and ethical quality of the life of Jesus; salvation was no longer seen as freedom from wrath and sin, but from sensuousness or a materialistic or selfish ethic; the division of the saved-or-lost was denied, and all men were held to possess the same religious potentiality, all men formed the so-called "brotherhood of man," whose corollary was the "Fatherhood of God"; the purpose of the church was to bring all men under the Christian ethic in every aspect of their lives, and it preached this so-called "social gospel."

The shallow and unrealistic attempts of this philosophy to explain and understand Christian realities, coupled with the wars of the twentieth century and the depression, caused men to turn aside from liberalism, and in its place came existentialism.

EXISTENTIALISM

Existentialism began with Kierkegaard, a Danish theologian (1813-55). This term is vague and almost indefinable, for it has many and complex diversities, due in part to the philosophical

interpretations of its varied adherents. The broadest definition is that it is a realist reaction against the shallow optimism and easy rationalism of the nineteenth century liberals. However, it is naively realist and therefore historicist, and in that it adheres to historical methodology, one might say it is still fundamentally liberal. It follows the tradition that says existence is prior to essence, and indeed all reality is in historical experience, and that essences are only abstract names. There is no real existence beyond history, either in an ideal or mystic sense above history, or in an eschatological sense at the end of history.

Note how existential theology affects the doctrines of (1) Christology, (2) the Resurrection, (3) the Church, and (4) the Word:

(1) The historical Jesus is the Christ, but not in the traditional sense as the personal Lord whose body was raised from the tomb. Rather, Jesus is the occasion for the encounter between the cross and the sinner whomakes the decision for the ultimate. Apart from this encounter there is no more significance to Jesus than any other martyr in history. It is not the Jesus of history that concerns the existentialist theologian, but the revelation we meet in the moment of decision.

(2) The resurrection is redefined to mean not a future life in an incorruptible body in a new heaven or eternal age, but a regenerate life here and now freed from the frustration of death. Although death is inevitable, we do not fear it because we accept it. In other words redemption is not a future victory, but a present adjustment.

(3) The concept of the church is radically changed because of their inwardness of subjectivity. God is always subject; always "Thou", never "It". This divine "Thou" can never be moved, that is, He can only be spoken to in answer to His call, which comes inwardly. God always treats me as subject too, and never as an object. Thus the relationship between God and man cannot be apprehended by a set of propositions nor an emotional experience to be realized by a genuine feeling. The relationship is rather one of speaking and responding to God's Word, hence it is one of decision. But no man can make this decision for another. For most existentialists the church as a visible structure only gets in the way of the decisive conversation between the "I" and the "Thou." There seems to be no place for the church, as the body of Christ.

(4) The same observation can be made in relation to the Living Word and the Scriptures. The existentialist finds the written Word to be a troublesome obstacle in the way of a decisive decision. As a result the Living Word is separated from the Written Word, and we are left without a rule or norm of authority.

Thus the existentialists separate what they call Christ from Jesus, as well as from the church, from the Scriptures, and from the sacraments.

Existentialism appears in various forms as propounded by its individual adherents. Though there are many men associated with this philosophy, and each has added his own paradoxical twist to that which was originally laid down by Kierkegaard, two main forms of existential thought are currently flowing in the theological stream. The first is Neo-orthodoxy, which had its beginnings with Karl Barth when he wrote an exposition of Romans in 1919. The other is Bultmannism, which received its name from Rudolph Bultmann, professor at the University of Marburg, in Germany. Of the two theories of existentialism, Barth's is the more conservative. The basic line of cleavage

between the two stems from their divergent views on the Bible. Though existentialism would in general put the Bible on the periphery of the circle of revelation, and man's experience in himself in relation to the Christ as the core, Barth would adhere to a more Biblical understanding than would Bultmann. The attitude of Bultmann is that the gospel story, in its Biblical setting, is incredible to modern man, for the gospels are mythological in character. He desires to demythologize the New Testament.

The prevailing opinion today is that the philosophy of Bultmann will take over theological thought in the coming years, and the Neo-orthodoxy of Barth will decline. It has been said that Germany today is as nearly Bultmannian as it was Barthian a generation ago, and liberal a half-century ago. Let us examine briefly the existentialism of both Barth and Bultmann.

The Theology of Karl Barth

The theology of Barth has been characterized as the theology of crisis (the crisis experience of a person in his own encounter with the Christ), or as dialectical theology (the arriving at the truth by setting opposites over against each other), or as Neo-orthodoxy (the accepting of the central doctrinal formularies of theology since the Protestant Reformation, with a contemporary formulation and re-interpretation). These phrases are sometimes used interchangeably.

Neo-orthodoxy aligns itself with the liberal school of Biblical criticism, and one of the chief differences between it and orthodoxy relates to the Bible. Barth believes that revelation is primarily in Jesus Christ. The Bible, so to speak, is on the periphery of the circle of revelation, and Jesus Christ is the center of that circle. The Word is Jesus Christ and the Bible is a witness to the Word. It is therefore a word about the Word. Some parts of the Bible are better words about the Word than other parts, but all of it is merely a witness to the Word, Christ.

Can we say, then, that the Bible is the Word of God? Yes and no (dialectical theology), in the sense that it is a word about the Word, and that the Bible becomes the Word of God. Neo-orthodoxy says that the text of the Bible is a human product full of errors, but that when God uses it to overpower us, it becomes His Word.

Barth says that since the gospel is a witness to the Word, it is a mistake on the part of the orthodox to identify the words of Scripture with the Word of God. It is human to err, and since the Bible is a human book with errors, it bears the Word of God to us in a broken and imperfect form. For this reason Neo-orthodoxy accepts some of the higher critical views of Scripture commonly rejected by orthodoxy.

One would think that since the Bible is relegated to the periphery of revelation and Jesus Christ to the center, that the life of Jesus would have an important place in Neo-orthodoxy. But such is not the case. For the significance of Jesus Christ cannot be in His life, since the records of that life are not trustworthy; rather, it lies in His cross. The cross is the revelation of God that all things in this world are vain and doomed to extinction. The cross is also the sign of the election of all in Christ to life. The cross is thus a symbol of both despair and hope (dialectical theology).

The Barthian believes that sin is the mistake of making ourselves the center of things instead of God. Salvation has to be the work of God in man, for sin can never be overcome by human

goodness (which is Biblically true). This comes about in the following way: first, man despairs; then out of this comes contrition; out of this faith is conceived; and finally in faith is newness of life and power. Salvation is the shattering or breaking of self, and this may come in a single crisis experience or in repeated ones. It is significant that Barth's emphasis is on the cross of Christ, and never on the blood of Christ.

Neo-orthodoxy is an attempt to re-interpret traditional or orthodox Christianity in such a way as to make it more acceptable to the so-called intellectual advance of the day. The critical or liberal approach to the Gospel is modified and synthesized in this system, by an attempt to preach the orthodox truths while building on the liberal approach to the facts. This is an impossible thing to do.

The Theology of Rudolph Bultmann

Bultmann has retreated from the neo-orthodox type of existentialism as propounded by Barth, to an existentialism of his own, in which he attempts to de-mythologize the New Testament. His view is that the gospel accounts are largely mythological in content. Bultmann suggests a de-mythologizing of the New Testament by means of which the mythological elements must be cut away, such as the myth of apocalyptic cataclysm, the myth of the pre-existent Lord, the futuristic myth of Heaven, and the historical myths of angels, demons, miracles, the virgin birth, empty tomb, and resurrection. What he has left is the cross, and the gospel of justification by grace through faith.

Bultmann contends that the true objective of the gospel message never was to describe supernatural events taking place in space and time, but, rather, that under a mythological garb the story was intended to announce God's coming to man's soul, or self, and to bring about a radical change in a person's existence. When the individual comes to grips with the gospel story he becomes aware of the misery of his "existence", viz., that his self is enslaved by the powers of this world, such as worry, sin, and death, and that he is unable to live a life truly his own. Though the gospel story is a myth, through the individual coming to grips with the truthfulness of its meaning, the self is delivered from that tyranny and enabled to live a new life of true spontaneity. That change of "existence" is considered as an act of divine grace, and according to Bultmann it is identical with what the New Testament calls redemption. Yet that result is accomplished by means of hearing of the gospel story rather than by any activity of the man Jesus.

This in effect amounts to the elimination of the miraculous or supernatural constituents of the scriptural record, since Bultmann adheres to a view of the world as a firmly closed system, governed by fixed natural law, in which there can be no intervention from outside.

The rejection by Bultmann of the basic concepts of the Bible mutilates the Christianity of the New Testament in so radical a manner, that the cross and the gospel of justification by grace through faith no longer have any authoritative meaning in the Bible. The stature of Jesus is reduced to that of a mere man. According to Bultmann, the linking of our redemption with God's choice of an ordinary mortal individual (Jesus), no different from any other man, and of an event (the crucifixion), in no way miraculous or supernatural, is the real offence of Christianity.

ORTHODOXY

Orthodoxy is that branch of theology which came to prominence in the church during and after the second century. The preservation of Christianity was seen to require the maintenance of orthodoxy against Gnosticism and other trinitarian aberrations. Seventeenth century Protestant theologians stressed the importance of orthodoxy in relation to the soteriology of the reformation creeds.

The word "orthodoxy" itself, though not Biblical, expresses the idea that certain statements accurately embody the revealed truth-content of Christianity, and are therefore in their own nature normative for the universal church. The idea is rooted in the New Testament insistence that the gospel has a specific factual and theological content (I Corinthians 15:1-11; Galatians 1:6-9; I Timothy 6:3; II Timothy 4:3, 4), and that no fellowship exists between those who accept the apostolic standard of Christological teaching and those who deny it (I John 4:1-3; II John 7-11).

Contemporary orthodox views, as opposed to those who hold to liberal or existential views, are seen to be held by two groups in this country known, in a loose sense, as the "Fundamentalists" and the "Evangelicals." These two groups adhere to a set of doctrinal beliefs which are orthodox, and they differ only as to the methods of applying their beliefs to contemporary culture. Adherents of these groups are not of any particular denominational structure, but cut across denominational lines, though there are included within both of these elements various denominations.

The basis of this contemporary orthodoxy is embodied in the beliefs of the following "cardinal" doctrines: (1) the inspiration and inerrancy of scripture, (2) the Trinity, (3) the deity and virgin birth of Christ, (4) the creation and fall of man, (5) the substitutionary atonement of Christ, (6) the bodily resurrection and ascension of Christ, (7) the regeneration of believers, (8) the personal return of Christ, and (9) the final judgment of all men to eternal blessedness or eternal damnation.

Fundamentalists generally hold to a position of separateness from all groups who would hold to any other views than those stated above, while Evangelicals, though believing the same, would take a position of individual preference as to whether or not one should separate from or remain in affiliation with groups who would not hold these views. Both Fundamentalists and Evangelicals maintain a strong testimony to their Christian faith and insistence upon orthodox views.

A CRITIQUE OF LIBERALISM AND EXISTENTIALISM

Liberalism, as such, is dead today because it had within it the seeds of its own decay. When the quest of the liberal Jesus failed, the liberals did not abandon their historical methodology, and historicism still dominates the remaining vestiges. The optimism of liberalism collapsed, for it was exposed by two world wars and the great depression. But out of its collapse there arose a new spirit of our age, that theory known as "existentialism". In that existentialism adheres to an historical methodology one could say that in some respects it is still in the liberal stream of thinking. However, it is a chastened form of liberalism. The neo-orthodox (Barthian) stream takes a more conservative view than the liberal on the Bible and salvation, while Bultmannism exhibits a radical form of existentialism in its de-mythologizing of the gospel story. Both aspects of existentialism do violence to the Bible as the inspired Word of God. Both utilize terminology akin to orthodoxy, but redefine the terms to suit their purposes. Both question the authority of Scripture, and thereby undermine their own systems of theology, for all that we know about sin, salvation, and eternal

life, is found in the Bible. Barth criticizes Bultmann for his radical attempts to demythologize the New Testament, and says that in so doing he projects a real mythology of his own. Yet Barth himself does violence to the Bible in stating that it is only a word about the Word.

No true Christian today would minimize the importance of the application of Christ's work. But in existentialism there is a subjectivization which subverts and destroys the gospel. If we dismiss the objectivity of Christ's finished work, it avails us little to make it the sign or theme of preaching or understanding. No myth can be the Good News. The Christ of the Bible is the Logos, not the mythos. Christ needs no demythologizing at the hands of human scholars.

The mythology of existentialism is the substitution of man-centeredness for Biblical Christ- or God-centeredness. The existentialist has much to say about God and salvation, but the fact remains that in his philosophy man is still the center of things. Man declares the nature of the Bible, he demythologizes, he decides the theme, he is the substance and center of the salvation event. Jesus Christ belongs to the periphery.

In contrast, the true Gospel is God-centered. God controls it. God is the subject; and the story, the work, the power, and the glory are His. To put man in the center does not just pervert the Gospel, it displaces it, and makes it impossible. Existentialism, as well as liberalism, leaves man with nothing--without God, Christ, a Gospel, or faith; with neither true death to sin nor true resurrection to life.

God's Word, the Bible, is His Word for us today. The philosophies of men constantly change and shift; God's Word to men remains constant, and is "the same yesterday, today, and forever"; and the true message of salvation is still found in the written words of Jesus Christ, "I am the Way, the Truth and the Life, no man cometh unto the Father but by me" (John 14:6).

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BOOK REVIEWS

THE MINOR PROPHETS. By G. Campbell Morgan. Fleming H. Revell Company, Westwood, New Jersey, 1960. 157 pp. \$2.75.

G. Campbell Morgan, whose writings are known throughout the Christian world, delivered these studies on the twelve minor prophets at the Northfield Conference. They were recorded in the Northfield Echoes in 1902-03, and the present volume marks their first appearance in book form.

The subtitle to his book is "The Men and Their Messages." In the messages of the twelve minor prophets G. Campbell Morgan finds the recurring theme of love. He writes, "When I decided to take up these minor prophets, I expected to study a very magnificent section of prophecy in which I should hear stern, hard magnificent Hebrew prophets thundering against sin. I found this even more than I expected, but the supreme thing in every one of their prophecies is that...God...was known by them to be a God of tender love...angry because He loves, dealing in wrath upon the basis of His love...."

The book is not a commentary but is of the nature of an "introduction" to the minor prophets. The author devotes a chapter to each prophet and presents each of them as follows: (1) the prophet and his times, which includes a discussion of date and historical background; (2) an analysis of the prophecy (summary outline); (3) the message of the prophet; and (4) the permanent message of the book. There is included a complete text of each prophecy at the beginning of every chapter.

The author, representing one view of interpretation, dates Obadiah after Joel and Amos, and holds that the prophet refers to the capture of Jerusalem by Nebuchadnezzar in 586 B.C. However, internal evidence of the book would seem to point to about 843 B.C., during the reign of Jehoram of Judah, when the Philistines and Arabians made a devastating attack upon Judah (2 Ch. 21:16-17), thus making Obadiah the first writing prophet.

With respect to the date of Joel the author does not commit himself conclusively, yet he indicates that he favors the period of Joash of Judah (c. 835 B.C.), which is the most likely date of Joel's ministry. But he incorrectly limits the teaching of Joel, with respect to the Day of the Lord, to chapter three of the prophecy, whereas both chapter two and three have reference to this Day. In chapter 2:1 Joel introduces the prophecy of the Day of the Lord and with the recent locust plague of chapter one as the background sets forth in chapter two, in apocalyptic imagery, the events of this eschatological Day.

He correctly views the prophecy of Zechariah as the great "Apocalypse of the Old Testament," which portrays God's final dealings with Israel, and emphatically rejects the theories of those who would try to spiritualize the prophecy by applying it to the Church, which results in "endless confusion."

The message of the last prophet of the Old Testament dispensation Dr. Morgan finds quite relevant to this age. The "book of Malachi gives us a true picture of Christendom, that great mixed multitude everywhere, of people calling themselves Christians because they have an external relationship to the Church.... The vast bulk of Christendom has become characterized by ritual rather than life, by form without power. Was the Church of God ever so packed full in every corner with machines...wheels...organizations? Yet in spite of all this machinery and activity, the heathen world is gaining on us by leaps and bounds.... All this is because the Church, taken as a whole, has form without power."

HOBERT E. FREEMAN

Grace Theological Seminary

ZEN FLESH, ZEN BONES. Compiled by Paul Reps. Anchor Books. Doubleday & Company, Inc., Garden City, New York, 1961. 174 pp. 95 cents.

The book consists of a collection of Zen and pre-Zen writings compiled by Paul Reps. Zen is

a Japanese word meaning "meditation." The essence of Buddhism supposedly was carried from India to China in the sixth century A.D. by an Indian scholar and teacher by the name of Bodhidharma, who was known as the first Zen patriarch. From China, where the sect was called Ch'an, it spread to Japan and was known as Zen.

Zen is a mental discipline which attempts, through meditation to realize what Buddha claimed to have attained, the emancipation of one's mind. It lays great stress on contemplation. The purpose of this intense concentration is to achieve enlightenment as to the meaning of one's being by a sudden flash of intuitive insight. When this state is reached the mind is free, problems dissolve, fear and concern over life and death disappear, sublime emptiness surrounds one's being, and "No-Thing" becomes the only truth, i.e., truth and reality are beyond affirmation or negation. This condition is Zen. It cannot really be described, but, as its disciples point out, can only be experienced. Thus there are no Zen sacred books, dogmatic teachings, worship, or ritual.

Zen Flesh, Zen Bones consists of four books of Zen writings in one volume. The first book entitled 101 Zen Stories relates the experiences of scores of Zen teachers and followers. The second book, The Gateless Gate, is a collection of Zen riddles (koans), the contemplation of which is for the purpose of achieving enlightenment of the mind. The third book, 10 Bulls, is a commentary on the progressive stages leading to enlightenment. Centering is the final title which is a translation of the ancient Sanskrit teaching concerning Zen discipline and concentration.

Zen Flesh, Zen Bones will prove of interest to students of comparative religions as a volume of source readings of Zen writings.

HOBART E. FREEMAN

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THE HOLY SPIRIT. By Edwin H. Palmer. Baker Book House, Grand Rapids, Mich., 1958. 174 pp. \$3.50.

Here is a useful study on a subject which needs constant emphasis among Christians everywhere. This clearly-written treatise on the Holy Spirit will prove practical to pastor and lay reader alike. It might well be used as the basis for a series of sermons or Bible lessons. The reverent attitude of the author toward the Person of whom he writes and toward the Holy Scriptures is reflected throughout the book. He writes in the Reformation tradition and his strongly Calvinistic theological position is evident.

While there is a progression of thought through the book each chapter is a study in itself. The book is not a study manual on the Holy Spirit nor a complete exposition of that great doctrine but it does discuss some subjects not frequently seen in such works, for example: "The Holy Spirit and Common Grace," "The Holy Spirit and Divine Sonship," "The Holy Spirit and Human Responsibility."

Not everyone will appreciate the author's insistence that regeneration must precede faith and repentance in the securing of salvation. Neither will all concur with the statement that "the church is one in both the Old and New Testaments, and it has always been the Holy Spirit who has introduced new members to the church, whether in the Old or New Testament dispensations" (pp. 142-143). His chapter on "The Holy Spirit and Guidance" contains Biblically sound counsel for the avoidance of error in the matter of knowing the will of God on any matter. It seems to this reviewer, however, that the author goes too far in discounting the direct witness of the Holy Spirit to the soul of the one seeking guidance. Many earnest, Bible-taught Christians can testify to the peace of heart which comes--surely from the Holy Spirit--when guidance has been sought and a correct decision made.

The material in each chapter is divided into sections with paragraph headings which provides an aid to careful study.

The author of this excellent volume is a graduate of the Free University of Amsterdam and pastor of the Christian Reformed Church of Ann Arbor, Michigan.

IVAN H. FRENCH

Thames Valley Bible College
Woodstock, Ontario

THE SELF-INTERPRETATION OF JESUS. By William Owen Carver. Broadman Press, Nashville, Tenn., 1960. 181 pp., \$1.25, paper.

In this book W.O. Carver, former Professor of Missions at Southern Baptist Seminary, uses selected passages of the gospels for the purpose of demonstrating our Lord's own consciousness of His Person and work. The author uses the accounts of Jesus' temple experience at the age of twelve, His baptism, temptation, comments upon reading from Isaiah in the synagogue at Nazareth, the Sermon on the Mount, His discourse in Mt. 11: 25-30, Peter's great confession, the entry into Jerusalem before the crucifixion, the discourse and events of the upper room, and His post-resurrection teachings to show our Lord's self-consciousness of His life and ministry. The work has a thoroughly orthodox approach to the Word of God and the Person and work of Christ, and because it is not of a critical nature, would be suitable for the lay reader.

In the chapter dealing with the Lord's reading from Isaiah in the synagogue of Nazareth, the author expresses belief that Jesus read more than is recorded in Luke 4:18, 19 rather than pointing out the significance of the abrupt closing of the reading and applying the latter part of the Isaiah passage to the second coming of Christ.

Referring to the events in the upper room, the author says that the contention for supremacy

among the disciples (Luke 22:24-27) gave rise to the washing of the disciples' feet to teach them humility in that the one who would be great in the kingdom must first be the servant. To the reviewer, this seems to be an anachronism since the contention for supremacy very evidently followed the washing of the disciples' feet and the Lord's supper (cf. Luke 22 and John 13), not preceding these events.

In the epilogue the author summarizes the observations of the book that Jesus was completely conscious of His Deity, His messianic office and His redemptive mission. The book closes with the very pointed and personal question, "What is He to me?"

DEAN FETTERHOFF

Wheaton, Illinois

A NEW HEAVEN AND A NEW EARTH. By Archibald Hughes. Marshall, Morgan and Scott, Edinburgh. 233 pp., \$3.50.

A subtitle declares this to be "An Introductory Study of the Coming of the Lord Jesus Christ and the Eternal Inheritance." It is an attempt to refute the premillennial interpretation of eschatology and to present a conservative interpretation of eschatology from the amillennial viewpoint. This seems quite strange, since the author is by religious profession a Plymouth Brethren and a lecturer at Wesleyan Bible College in Melbourne, Australia.

The volume is quite well outlined, and divided into two parts. The first is a positive presentation of the subject, while the last deals with certain questions appearing to refute the amillennial position. In the first part there are eleven chapters: the blessed hope, O.T. revelation of the hope, N.T. revelation of the hope, the seed and the serpent, the blessing of Abraham to all nations, the kingdom of God and the seed, the throne of David, the church, the new covenant, the new humanity, and the eternal inheritance. In the second part, such questions

as: Is the seventieth week of Daniel future?, Does the Second Coming extend over seven years?, Are there two gospels?, and Did the Lord Jesus offer a Kingdom to the Jews?, appear, and give clear evidence of the amillennial nature of the book.

The author purports to know and approve the monumental work of the late Dr. W.E. Biedewolf entitled "The Millennium Bible." But it is quite evident after a few pages that he does not accept the conclusions of Dr. Biedewolf. This may be witnessed by the way the author uses the Scriptures, and the final conclusions to which he comes.

In attempting to show what early Christians believed as represented in the writings of the New Testament, it would appear on the surface that the mere recitation of the Scriptural passages settles the points he is making. But these Scriptures were carefully selected and arranged to present the position the author holds. Moreover, in the selection, he deliberately betrays his position by the way he arranges them. In every case they present the confusion that is so characteristic of amillennialism in its treatment of this phase of theology. It becomes obvious that to the author the second coming of Christ has just one aspect, there is just one general judgment, there is just one resurrection of all men, there is no distinction between the Church, Israel, and the nations.

One fundamental error of amillennialism is prevalent throughout the entire discussion. He refuses to let the Old Testament tell its own story. He insists on finding an interpretation in the New Testament and then reading this interpretation of eschatology back into the entire message of the Old Testament. Since the New Testament deals largely with the Church, he brings every New Testament passage on Israel into conformity with that body of truth; then he takes this interpretation and reads it back into the vast body of truth in the Old Testament which deals with Israel. Thus, the great promises and

prophecies that deal with Israel and the earth are scuttled.

The book is worth reading, but it encompasses a subject far too broad for the brief space given it, if there is to be satisfactory treatment of all the problems involved. To the average reader of the Bible, it cannot help but confuse, and leave him with a sense of disappointment.

HERMAN A. HOYT

Grace Theological Seminary

TO LIVE IS CHRIST. By John F. Walvoord. Dunham Publishing Company, Findlay, Ohio, 1961. 93 pp. \$2.00.

Taking the central theme as his title, Dr. Walvoord has written an excellent, though brief, exposition of the Epistle to the Philippians. He is well-known as an evangelical Christian scholar and author, as President of Dallas Theological Seminary, Editor of *Bibliotheca Sacra*, and as a Bible Conference speaker. This book is a welcome addition to his other literary works. It is "an outgrowth of the Bible Conference ministry of the author."

In his introduction, Dr. Walvoord discusses the background of the Epistle, considering such matters as the theme and importance of Paul's letter, the unity and integrity of it, and the occasion for writing. The succeeding exposition is divided on the same basis as the present chapter divisions of Philippians.

Through the use of footnotes, as well as in the body of the text, many of the key Greek words are explained. An example of this is found in the explanation of the phrase, "That I may know him" (3:10). The various Greek words that can be translated "know" are compared and the proper interpretation of the apostle's words is drawn, based on the particular word used in the original language.

It is not a critical or exegetical work but was written "for general reading by laymen as well as ministers who have some technical tools." Realizing that Philipians is a letter of practical instruction for all Christians, the author makes a number of applications to present-day Christian experience.

The reader will receive light on such subjects as "Why do Christians suffer?" (pp. 25-30) and "How does a Christian 'work out his own salvation'?" (2:12, p. 51). The discussion in Chapter four on peace and contentment will prove of real value in these fast-moving and troublesome days. The great Christological passage (2:5-11) is handled in a clear and scholarly manner.

This book is recommended to the pastor, Sunday School teacher, and to all who are vitally interested in deepening their understanding of the Scriptures.

STEPHEN C. DEARBORN

John Brown University

THE SPIRIT OF PROTESTANTISM. By Robert McAfee Brown. Oxford University Press, New York, 1961. xx, 264 pp., \$4.50.

This book by the Auburn Professor of Systematic Theology at Union Theological Seminary, New York, is an attempt to define and discuss, with respect to modern-day implication, that religious movement which developed out of the 16th century Reformation and which has been known as Protestantism.

The author reveals throughout the book a neo-orthodox position toward the Scriptures. The themes of sin and grace are at times discussed in such a way as to give the reader the impression that the writer is echoing truly Biblical doctrine. Yet a closer look enables one to realize that these themes are not adequately portrayed against the background of God's holiness and justice. Elsewhere the writer may often be found speaking against the infallibility of Scripture. Moreover, the fundamental doctrines of Christ's miracles,

His substitutionary atonement, and His bodily resurrection - while not directly attacked - are disparaged in an oblique sort of way.

If Luther and Calvin were alive today, judging from their militant defence of the faith in the 16th century, they would surely disown such a position as the author of this book holds. And conversely, we would expect one who openly rejects the Scriptures as the final authority in matters of faith and practice to openly disown Luther and Calvin. While we would disagree with such a position, it would at least be a forthright one. But this is not the method. The author considers himself a friend of the great reformers, makes the modern-day ecumenical movement their spiritual successors, and pushes Fundamental Christianity into non-Protestant oblivion. One can almost hear the reformers crying from their graves.

The author redefines Protestantism as "constant renewal at the hand of God." What does he mean by this? First, the claim is made that Protestantism must always point men to Jesus Christ. It would be difficult to disagree with this. Second, in pointing people to Christ, Protestantism must always look away from all things human and earthly in order to truly worship and serve Christ. This also sounds good. Finally, since the Bible is a human book (after all, no intelligent 20th century mind could be so naive as to think it is without error) - then we must not try to formulate a systematic theology from it or expect to find absolute truths in it. For the moment we do, we are guilty of a new form of idolatry - the idolatry of worshipping the Bible. And we have substituted a "paper pope" in place of a Roman Catholic pope.

Thus we discover that "constant renewal at the Hand of God" involves an abandoning of the infallibility of Scripture. By this very clever means, the liberals and neo-orthodox are made the true Protestants of today. It is not surprising, therefore, that in discussing "Central Protestant Affirmations" the author is guilty of distorting

the evidence. The reformers are credited with a watered-down view of sin and grace. The key doctrinal issue with the Roman Catholic Church - that of justification by faith - is not given an adequate or faithful treatment. Moreover, the matters to which the author gives major attention were all secondary during the Reformation to this key doctrine.

The final section of the book deals with "Ongoing Protestant Concerns." This is again as much a misnomer as the title of the book. The book ought to be entitled The Spirit of Ecumenism and this section entitled "Ongoing Ecumenical Concerns." The concerns here are how the "sinful" cleavages of Protestantism are to be healed, and how Protestantism may unite with the Church of Rome. The author insists that union with Rome must not be at the expense of Protestant convictions. At this point, the logic of the author's position completely breaks down. How can anyone be a true Protestant and yet entertain thoughts of reunion with a church that is opposed to true Protestantism? The author himself confesses that Protestantism, since it has rejected the absolute authority of Scripture, does not know where it is going. That is part of "the risk of faith," he explains. A better description of this drift from the Scriptures would be "the risk of unbelief." The author concludes by trying to cheer up his readers by saying that uncertainty is a necessary part of the Protestant pathway, but that we must have faith to believe that God's Holy Spirit is nevertheless leading the present-day ecumenical movement. The reader is asked to believe that God's Holy Spirit is leading the movement which has rejected the infallibility of God's Word. The Christian Believer who realizes that his salvation stands or falls with the integrity of the Scriptures, however humble he may be, must make this harsh conclusion - this book would have been better named if it had been called The Spirit of Anti-Christ.

ROBERT RAPP

Sao Paulo, Brazil

HISTORY OF INTERPRETATION. By Frederick W. Farrar. Baker Book House, Grand Rapids, Mich., 1961.

History Of Interpretation is a 1961 reprint by Baker Book House from an earlier 1886 edition, and consists of eight lectures which were originally delivered in 1885 by the author at the University of Oxford. Lecture One is introductory and deals with principles of interpretation in general. The seven remaining lectures discuss seven periods of exegesis, beginning with Rabbinic and ending with Modern exegesis. The author demonstrates a very intimate acquaintance with the subject and gathers together a vast amount of helpful information. At the same time, he does not hold to a satisfactory view of inspiration, and quite frequently and vigorously attacks the view that the Bible "is" the Word of God. To Farrar, the Bible only "contains" the Word of God. Moreover, the Word of God is not supposedly limited to the Scriptures, but is revealed elsewhere in numberless ways.

If one understands the Biblical view of inspiration and does not succumb to this unworthy bias, the book should have considerable value. Until a work comes out with an evangelical viewpoint which covers the subject as thoroughly as Farrar's does, his should be read by every earnest student of Scripture interpretation. Even then, the reader must be careful to realize that Farrar's estimate of the exegeses of church history is colored by a somewhat liberal bias. Yet with this in mind, one may find a great deal of good information, particularly in his treatment of Rabbinic, Alexandrian, Patristic, and Scholastic exegesis.

It is in the last three lectures on Reformation, Post-Reformation, and Modern exegesis that the author shows an increased propensity for slanting the evidence. When discussing the Reformation, he showers Erasmus with praise but assails Calvin for the "ruthless intolerance" of his ways and teaching. This is bias pure and simple. Any fair estimate of Calvin must recog-

nize that he stood far more courageously for the cause of Christian truth than did Erasmus. Again, the author imputes to Luther the ideas that the Scriptures are not identical with the Word of God and that the Word of God is not contained in Scripture alone. As alleged evidence, several obscure statements of Luther having uncertain inferences are given.

Farrar considers the Post-Reformation Epoch a time of "tyrannous confessionalism." His criticism of this era is so strong that he equates the alleged folly of its exegetical efforts with that of Rabbinic and Scholastic times. In attempting to systematize theology and formulate creeds, these exegetes supposedly erected a barrier between true faith and God. No doubt some of the heated disputes of this era were petty, but some dealt with very vital issues. Yet to Farrar all these disputes were unspiritual *per se*. The "dogma of Scriptural infallibility," according to the author, was happily set aside by such "freer movements" as Arminianism, tolerance and culture, modern philosophy, and modern criticism.

In discussing the period of Modern exegesis, Farrar credits such men as Kant, Hegel, and Schliermacher for bringing the church to a new orthodoxy. This new-orthodoxy, undefined by creed, is supposedly stronger because it rests upon the "solid foundation" of Christ, not some infallible book. Obviously, the author is really departing from true exegesis when he no longer considers the Scriptures an objective source of truth capable of standing upon its own merits, but a book to be judged by a non-Biblical philosophy. The author's departure from Biblical criteria is seen most prominently in the way he constantly sets forth the two alternatives - either the Bible is supernaturally communicated and therefore without a human touch or else it is a human book and therefore without infallibility. No consideration is given to the fact that the Scriptures are both human and yet infallibly divine.

Because of these false conceptions, the book will no doubt be a harmful influence in the hands of some. Yet for those who will not be misled, there is much to stimulate thinking. The author's stress on the need for understanding progress in revelation, for distinguishing the times of Scripture, for making use of the original languages, for discovering context, and for seeing the human element in Scripture - all these should command our attention. What is really needed is for someone who is true to the Scriptures to undertake a work on this subject which would be as comprehensive as this one is.

ROBERT S. RAPP

Sao Paulo, Brazil

RECENT DEVELOPMENT IN THE SOUTH AFRICAN MISSION FIELD. By G. B. A. Gerdener. Marshall, Morgan & Scott, London, 1958. 286 pages. 18/6 net.

This, as its title implies, is an historical survey of Christian missions in the Union of South Africa. The author, Emeritus Professor of the History of Missions at the Stellenbosch Theological Seminary, aims to cover especially the first half of this century. The most recent material dates from 1956.

Dr. Gerdener faces the problem of the historian, how to make intelligible a vast and heterogeneous mass of factual material, with considerable success. He is to be commended on the clarity of the overall plan, which includes an introduction covering background material, a section on missions ("The Sending Churches and Missions"), another on the emerging African churches ("At the Receiving End"), and a final one on auxiliary services (translations and literature, educational, medical, agricultural, industrial, and social missions), in which one is surprised to find included a chapter on the state and its legislation. But perhaps that is to be expected from a member of the Dutch Reformed Church in South Africa.

Dr. Gerdener impresses upon the reader the chaotic nature of the missionary enterprise, coming as it does from every part of the theological spectrum and from quite a number of countries. Much lack of cooperation, with resultant difficulties and duplication, is evident, and the author makes his point. More debatable is his contention that the solution lies along ecumenical lines. Especially good is his discussion of the work among special groups (Jews, Moslems, etc.) and the one on work in the cities.

The author underlines certain points: the importance that should be given to developing the African churches independently, along truly African lines; the vital place of translations, literature, and theological training in the program of developing these churches; and the complex nature of the South African field.

This reviewer commends Dr. Gerdener on his comprehensive approach, and on his obvious effort to be fair to all. But he feels that there are certain weaknesses, either inhering in the position of the author, or in his approach, that should be pointed out.

As a matter of presentation, it would be useful to readers unfamiliar with South African geography and history to include a few maps and footnotes. Also a bibliography would be helpful.

Then the very comprehensive nature of the study inevitably leads the author at times into superficiality. Some of the descriptions sound more like promotional material prepared by the missions in question than like the objective, critical evaluations of the author. In fact, one misses a few clear-cut judgments of methods and results. In his attempt to be fair, the author is a bit over-cautious.

Finally--and this is perhaps the most serious weakness--not only is the racial problem treated very superficially, but the author evidently supports the government's policy of apartheid, and even, in one footnote (p. 223) makes Christian

missions and the spread of the Gospel contribute to the success and permanence of this policy. This, together with his ecumenical bias already noted, will disappoint many readers.

If the reader keeps in mind the limited purpose of this book, and its several weaknesses, he will find in it much valuable background material for a study of the South African scene. But one cannot help feeling that there would have been a more profound analysis and a more helpful conclusion had the book been written by Dr. Ben J. Marais.

CHARLES R. TABER

Community Grace Brethren Church
Warsaw, Indiana

OF GOD AND MEN. By A.W. Tozer. Christian Publications, Inc., Harrisburg, 1960. 133 pages. \$2.75 cloth, \$1.50 paper.

To those who have read and delighted in other writings by the well-known editor of the Alliance Witness, it is superfluous to say that this is a most helpful little book. In the Forward, Dr. Tozer says, "God and men and their relation to each other--this I believe to be all that really matters in this world, and that is what I have written about here (p. 5)." As in several other books, the author has collected a series of essays dealing with the general subject under consideration.

One of the attractions of this book, in an age of slipshod workmanship, is the concise, finely chiselled, almost epigrammatic style. It should serve as a standard and a challenge to others who would write for the glory of God. It is practical testimony to the conviction that what is worth doing is worth doing well. Few writers have to the same degree the ability to express in few words precisely chosen and ordered very profound truths.

But this is much more than a series of well-written meditations. It is, in the habitual man-

ner of the author, a heart-searching, probing, penetrating, practical analysis of the situation of the evangelical church today. What Dr. Tozer sees is not reassuring: "Much that passes for New Testament Christianity is little more than oblique truthsweetened with song and made palatable by religious entertainment (p. 28)." And again, "Evangelical Christianity is now tragically below the New Testament standard. Worldliness is an accepted part of our way of life... We are not producing saints... We carry on our religious activities after the methods of the modern advertiser... And scarcely anyone appears to care (p. 36)." Chapter titles may serve to indicate various aspects of the problem: "We Must Have Better Christians;" "The Cross Does Interfere;" "Holiness Before Happiness;" "Prayer No Substitute for Obedience;" "The Evils of a Bad Disposition;" "On Calling Our Brother a Fool;" and many others.

What is the author's prescription? Perhaps more important than any other one thing is this: "We Need Men of God Again." Tozer sounds a clarion call for men who have "died to the allurements of this world," who are "free from the compulsions that control weaker men (p. 14)." These will not be "the modern religious star" but "the self-effacing saint who asks no praise and seeks no place (p. 18)." They will be men gifted with "the anointed eye, the power of spiritual penetration and interpretation, the ability to appraise the religious scene as viewed from God's position, and to tell us what is actually going on (p. 20-21)." Such a man, were he to appear, "will stand in flat contradiction to everything our smirking, smooth civilization holds dear. He will contradict, denounce and protest in the name of God and will earn the hatred and opposition of a large segment of Christendom... He will love Christ and the souls of men to the point of willingness to die for the glory of the one and the salvation of the other. But he will fear nothing that breathes with mortal breath (p. 23)." His message "must alarm, arouse, challenge; it must be God's present voice to a particular people (p. 24)."

The reviewer would add one qualification apparently applicable in this case: the man of God is not always conscious of being a great man of God. For surely Dr. Tozer is unconsciously drawing a self-portrait in the passages cited above. A prayerful reading of this little book has the effect of an astringent antiseptic on the soul. Its message is one much needed in a day of effete Christianity. May it have the widest possible circulation.

CHARLES R. TABER

Community Grace Brethren Church
Warsaw, Indiana

THE DAYUMA STORY. By Ethel Emily Wallis. Harper & Brothers, New York, 1960. 288 pp. \$3.95.

Miss Wallis' fascinating account of the first Auca (or Aushiri) convert to Christianity revives a type of missionary biography deemphasized by missionaries within the past 30 years. Until about 1930 missions literature included numerous biographies of initial Christian converts in various fields. But today the chief claimants to the center of attention are mission histories and methods and the topic of the indigenous church.

The Dayuma Story shows clearly that the first convert is still one of the most thrilling features of missionary life, especially if the new believer comes from a primitive people. Certainly the Indian tribe, of which Dayuma is representative, has a very crude culture in terms of twentieth century living. This fact plus the martyrdom of five missionaries at the hands of the Aucas lends great interest to the conversion of Dayuma as related by Miss Wallis. For Christians interested in missions as a means of sowing the Word and planting the gospel in the hearts of pagans the Dayuma Story is an encouraging chronicle of the power of the Holy Spirit to turn the unsaved from idols to serve the living God.

How Rachel Saint contacted Dayuma and started to record the Auca girl's story is summar-

ized in the opening chapter of the book. The second chapter recounts Rachel Saint's dedication to and preparation for missionary service and her program on the field. Absorbing details of Dayuma's and Auca history fill chapters 3 through 9. Two more chapters tell of Dayuma's visit to the United States and her appearance on the TV program "This is Your Life." More than all the gadgets of American society the vast expanse of ocean between Ecuador and New York amazed the Auca girl.

In the twelfth chapter of the Dayuma Story the reader learns that Betty Elliot sent Rachel Saint a tape mentioning that two Auca women approached Mrs. Elliot to teach the Auca language. Mrs. Saint suggested that Dayuma tape a message asking whether her mother and relatives were still alive. Dayuma made a plaintive appeal, in the tape, to the two Auca women not to run away. The story of tracing Dayuma's kinsfolk and the information she received from Aucaland by tape is charming.

The concluding six chapters of Miss Wallis' account are very heartwarming. In touching language the author relates how Dayuma told in person the story of salvation by Christ to the people of her own tribe. The reader cannot help but be thrilled to see a person whose heart has become occupied by Christ present the gospel to her Auca relatives and friends in their own language.

Aside from a brief sketch of the Aushiri (or Aucas) in a three-volume work on South American Indians published about a quarter of a century ago by the Smithsonian Institute, information on the Aucas in English is negligible. So the six-page glossary of terms in the back of the book is interesting. The cast of characters is rather confusing if not studied closely and the chart of Dayuma's family tree would probably be more appreciated by genealogy students. The maps are colorful but some details are not clearly delineated.

The Dayuma Story is refreshing in demonstrating that the missionary can win souls for the Lord without relying on extensive equipment. There are other primitive areas inhabited by South American Indians awaiting another Dayuma to bring the good news about Jesus to them. Miss Wallis' book should stimulate every Christian's interest in missions--church member, church worker and missionary alike. The Dayuma Story should encourage missionaries anxious to reach the Indian thousands untouched by the gospel.

BENJAMIN A. HAMILTON

Grace Theological Seminary

GOD OUR CONTEMPORARY. By J.B. Phillips. The MacMillan Company, New York, 1960. 137 pp. \$2.50.

In this brief volume, J.B. Phillips, who is best known as the translator of The New Testament in Modern English, surveys the spiritual climate of the twentieth century and makes several recommendations for restoring God to His proper place in the modern world. The author blames both the Christian and the non-Christian for the lack of vital religious faith in our civilization. He criticizes the believers for failing to communicate with those outside the church and the non-believers for not examining thoroughly the central truths of Christianity.

Speaking as a representative voice of the Church of England, Mr. Phillips states that most ordinary people have no knowledge of the aims or accomplishments of the contemporary Church. The presentation of the Christian religion has failed to keep pace with human achievement in practical and scientific matters. He feels that the prevailing atmosphere among thinking men and women of today is one of "scientific humanism." This humanism denies men any religion, any superhuman standard, and any timeless point of reference. Even though science has served modern man in answering many of his hows, it is limited by the fact that it has no answer for his whys.

The writer believes a recovery of real religion to be essential to the well-being of modern humanity, and it is essential to have revelation if we are to have a religion which can give purpose and power to human living. This revelation must be seen in the person of Jesus Christ. The incarnation of Christ is presented as an historical fact, and able arguments are advanced for the veracity of the resurrection accounts, which is viewed as the crucial issue of Christianity. The reader is asked, "What could be more exciting than to know that the very feet of God have walked this earth of ours, that his authentic voice has spoken to men like ourselves? It is on this issue that we have to make up our minds and adjust our hearts. The Good News may have to be rescued from the encrustations of tradition, the confines of caution, and the dullness of familiarity, but it is still there...we live on a visited planet" (pp. 62, 63).

After scolding Christianity for its apparent lack of love and reviewing such common criticisms as its claim to uniqueness and the conflict between faith and scientific "proof," Mr. Phillips spends two chapters discussing the problems of suffering and evil. Although God is not discoverable or demonstrable by purely scientific means, Christianity is an invitation to true living, and its truth is endorsed by actual experience.

The summarizing thesis of the author is found in the following statement: "Thus, I have come to believe that at the present time our best chance for creating conditions for a spiritual revival lies in the repeated stressing of Christian humanism. Humanism without religion lacks depth, purpose and authority, but the humanism advocated by Jesus Christ seems to me peculiarly appropriate to our age. For even the least intelligent of men are beginning to see that unless they love and understand one another they will most certainly destroy one another" (p. 130).

The reviewer agrees with the author that there is a need for the recovery of true, essential

Christianity in this age of suffocating materialism, but he feels that the preaching of Christ and the Cross is just as important as the demonstration of Christian love in the life of the believer. A vital Christian experience is necessary for those who would give a verbal witness, but it is still the declared Gospel of Christ that is the power of God unto salvation for those who believe. This is a thought provoking book and deserves consideration by both avowed believers and present day agnostics.

RICHARD T. McINTOSH

Cedarville College

MAKERS OF RELIGIOUS FREEDOM IN THE SEVENTEENTH CENTURY. By Marcus L. Loane. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1961. 240 pp. \$4.00.

One of the most crucial periods in church history was the Seventeenth Century, when after the time of the great reformers the enemy in various guises was rallying to the counterattack. One of the most pressing threats of the time was that the State began to make claims that denied the freedom of Christians to worship the Lord according to the dictates of their consciences and the teaching of the Word. This was the period of the Stuarts, of the theory of the divine right of kings, and it cost men much to stand up on the side of freedom. That the century ended with religious freedom assured is largely the work of the four men whose lives are sketched in this book.

Bishop Marcus Loane of Australia is a scholar in the field of church history, and has written a number of books, of which this is the latest.

The four men whose lives are reviewed are totally different in many ways: in background, in attainments, in tastes, in function. Two were Scots, two were English. Yet they had one basic common denominator: complete dedication to the Lord and to His Word. Alexander Henderson, of Scotland, was trained as a scholar but became the leading spirit of the Covenant, and

especially its eloquent advocate in controversies with the king and his bishops. Samuel Rutherford is perhaps better known in this country through his writings, which breathe a spirit of burning love for Christ. Retiring in temperament, he was a valiant leader and the Saint of the Covenant. John Bunyan is the best known of the four to the ordinary reader, the common man of no education who spent so many years in jail, and who by his towering native intellect and soaring, sanctified imagination gave us a number of immortal classics of the faith. Finally, John Baxter, the individualistic scholar and fighter also was used. The protests, the pleas, the arguments, the testimonies, the very sufferings of these men were mightily used of God to ensure religious freedom for God's people. In these days of effete, popular religiosity, this book has a tonic effect. It deserves to be widely read.

CHARLES R. TABER

Community Brethren Church
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THE GOSPEL IN THE OLD TESTAMENT. By Don Brandeis. Baker Book House, Grand Rapids, Mich., 1960. 188 pp. \$3.95.

This book, as its title suggests, aims to show that the elements of the Gospel of the grace of God are revealed in the Old Testament. Particularly it is the author's desire to show how the Old Testament speaks of the Lord Jesus Christ.

Let us say at the outset that the author loves the Lord Jesus with a passionate love. Coming from a devout Jewish background, he found the Messiah and gave himself to Him with a devotion that puts many of us to shame. He is at present serving the Lord in evangelism. It is this love, which is the very breath of the book, that gives it its principal value. Also, we may add that there is a good bit of worthwhile illustrative material.

But from the point of view of the contents, this reviewer finds three weaknesses. First, much of what is given, although it is glorious truth, is already commonly known among Bible-believing Christians and has been expressed as well or better elsewhere. The author's background, which is the capital on which he draws for his understanding of the Old Testament, does not furnish us with such new insights as we might have expected. Second, a good deal of what is new is open to question on exegetical grounds. In his laudable desire to see Christ on every page, Mr. Brandeis has strained a number of points to the breaking point and has misapplied a number of passages by taking them out of context. Finally, there is in the book no discernible overall plan to govern its structure.

Thus we conclude that there is in this book a real devotional and inspirational value. Young Christians may find here some things which they do not already know, and certainly will not be led gravely astray on main doctrines. But from the point of view of sound biblical scholarship, this reviewer must confess that he is disappointed in this book.

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INTERNATIONAL LIBRARY OF PHILOSOPHY
AND THEOLOGY: MODERN THINKERS SERIES.
David H. Freeman, Editor.

The Modern Thinkers Series is an undertaking of the Presbyterian and Reformed Publishing Company, and presents an analysis of modern philosophers and theologians from the standpoint of the Reformed Faith. Monographs on Kierkegaard, Dewey, Van Til, Barth, Niebuhr, and Sartre, besides the above two, have been written already. Projected are treatises on such men as Toynbee, Tillich, Heidegger, Dostoyevsky, besides others.

NIETZSCHE. By H. Van Riessen, trans. by Dirk Jellema. Presbyterian and Reformed Publishing Co., Philadelphia, Penna., 1960. 51 pp. \$1.25.

Both monographs under consideration originally appeared in the Dutch publication *Modern Thinkers*, edited by Dr. Zuidema. Though outstanding thinkers of the present century are to be included in the series, Friedrich Nietzsche (1844-1900) at the threshold of this century was deemed important enough to warrant a critical study of his life and thought. We meet him and his basic ideas briefly but succinctly.

Van Riessen's thesis is that Nietzsche is a radical humanist (pp. 10, 50) who tolerated no compromise and faced the consequences squarely. When he realized that reason was not all-sufficient, "he pushed ahead to what he took to be the essence of humanism: the living man, who is himself self-sufficient, who makes the law himself, who himself is sovereign" (p. 10). This credo of the supremacy of man ultimately led Nietzsche to stark nihilism which is "the lack of all values, and affirmation of the meaninglessness of all existence" (p. 16).

Van Riessen quickly traces the development of Nietzsche's ideas as seen in his life and writings. Nietzsche was deeply concerned over the decadence of modern society, and charges Christianity with this default. For him God did not exist, and what Christians consider virtues he classified as vices, for he wanted man to be a law to himself.

One chapter is devoted to the development of philosophy in which Van Riessen points out that humanism, carried inexorably to its logical conclusion, results in nihilism. However, nihilism is a philosophic impossibility, for without an objective law cannot exist. Nietzsche tried to find a way out of this dilemma, out of the solitude of subjectivism, into which his creed had placed him. He had to resort to something outside himself, and he thought he could gain

meaning for reality in a dynamic acceptance of Life. Though life is destiny, it is changeable and threatens man with meaninglessness. It is at this point that he developed the idea and image of the superman, who in reality remains a myth, and the driving principle of the will to power.

The last chapter "Christ and Nietzsche" interestingly portrays Nietzsche in his struggle against Christ, the Gospel, and the Cross. He misunderstood Jesus, and hence misinterpreted Christianity. Summarizing the analysis of Nietzsche, we use the author's words: "What he tried to do shows that he rebelled against nihilism, but not that he escaped from it" (p. 39). "He could not find God, and did not wish to seek him, because he wanted to keep his faith in man, in himself" (p. 50).

BULTMANN. By Herman Ridderbos, trans. by David H. Freeman. Presbyterian and Reformed Publishing Co., Philadelphia, Penna., 1960. 46 pp. \$1.25.

Ridderbos introduces us to the importance of Bultmann in the present theological world, and then treats his thought in three chapters, giving us "Bultmann's general position," "Bultmann's theological program," and a "Criticism" of Bultmann.

Bultmann has become important because of "the manner in which he tries to interpret the message of the New Testament for our generation" (p. 9). Ridderbos shows throughout his treatise how Bultmann was influenced by the methods of radical Biblical criticism as well as by the philosophical approach of existentialism. The gospels are more the expression of faith which the church had, than the actual history and words of Jesus. "The mythological formation of the faith of the Christian church" (p. 13) can be understood by employing the form-historical method which will trace Hellenistic concept, Jewish thought, Gnostic ideas, and other influences of non-Christian religions on the mind of the early Christians. Not the his-

torical facts or eternal truths make up the content of the gospels; but the change which they call forth within man's existence constitute their content. Man is faced with a decision when confronted with the redemptive event in Jesus Christ. He has to find his true existence and make a choice.

The New Testament uses mythological language, and therefore we have to re-interpret it to understand its essential meaning. And the New Testament asserts what existentialist philosophy maintains, that man has gone astray from his real being. "The difference between the New Testament and existentialist philosophy... is whether man is able alone to free himself from his factual lapse into this world, and to turn back to the proper meaning of his existence" (p. 22).

Ridderbos criticizes Bultmann's mythological conception and his existentialist interpretation of the redemptive history of the New Testament (pp. 28-46). Bultmann's concept of nature and history is based upon the assumption that only that is real which can be objectively ascertained by science. His empiricism is linked to a deistic view of God and the world, and anything outside the realm of science is declared to be myth. Furthermore, existentialism does not come to a true understanding of man and his relationship to God because it considers man the beginning and end of its investigation. It differs from the New Testament in its concept of sin and grace. "It is apparent that Bultmann's theology is not only subordinate to secularized scientific thought but it is also orientated to a philosophy which thinks it has found the highest form of reality in what is called the 'existence' of the human spirit" (p. 38).

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SARTRE. By S. U. Zuidema. Trans. by Dirk Jellema. Baker Book House, Grand Rapids, Mich., 1960. 57 pp. \$1.50.

Jean-Paul Sartre, the French atheistic existentialist, is a successful playwright, novelist, and critic. He is widely recognized as one of the outstanding French thinkers of our day. M. Sartre has made free use of the press and public lecture for the propagation of his political ideas; he has, in fact, used all possible media in addition to the technical philosophical treatise for the communication of his ideas. He may therefore be criticized but he cannot be ignored.

This analysis of the thought of Jean-Paul Sartre is a part of The Modern Thinkers Series - a project of the Presbyterian and Reformed Publishing Co., which will include monographs consisting of "A critical analysis from the standpoint of the Reformed Faith of those philosophers and theologians of this century who have rendered outstanding contributions in their field."

The author, Dr. S. U. Zuidema, is professor of Calvinistic philosophy at the Free University of Amsterdam. He is very ably conversant with the whole of Sartre's thought. In the preparation of this monograph he appears to draw chiefly from the following: Sartre's major philosophical treatise, L'Être et le Néant; his more popular, L'Existentialisme est un humanisme; and the novel La Nausée. These and other of Sartre's works are published in English translation by the Philosophical Library, New York.

This work is divided into six short chapters which progressively and systematically unfold Sartre's difficult, sometimes obscure, anthropological ontology. The individual chapters alternate between critical analysis and evaluation from a Reformed Christian viewpoint.

To achieve an adequate understanding of any philosophic or theological system, the problem of semantics is always important - indeed, some modern philosophers have suggested that it is the only problem! The semantic problem is particularly acute in Sartre due to the extensive vocabulary peculiar to his own thought. Dr. Zuidema's work serves as a lexicon to the more significant

Sartrean concepts while achieving a very commendable literary unity of its own. Key terms and concepts discussed are: anxiety, with its revelation of freedom; nausea, with its revelation of contingency; essence, and its relation to existence; being-in-itself; being-for-itself; being-for-the-other; nothingness; nihilism; situations; engage; and bad faith.

It is the feeling of the reviewer that Dr. Zuidema has been eminently successful in his task of analysis. This is not to say that one should expect light reading; rather, that the serious reader will find this work very helpful in understanding an otherwise difficult philosopher.

In his evaluation, the author is often very pointed, for example, "Sartre's view of man is completely opposed to that of the Bible."; sometimes emotive, for example, "A Christian can only be disgusted with Sartre's disgust with reality."; and sometimes a bit caustic, for example, "It seems to me that in Sartre's treatment of absurdity there is plenty of data for anyone who wants to make a study of real absurdity!"

Zuidema's concluding evaluation is two-fold: that the philosophy of Sartre is overtly

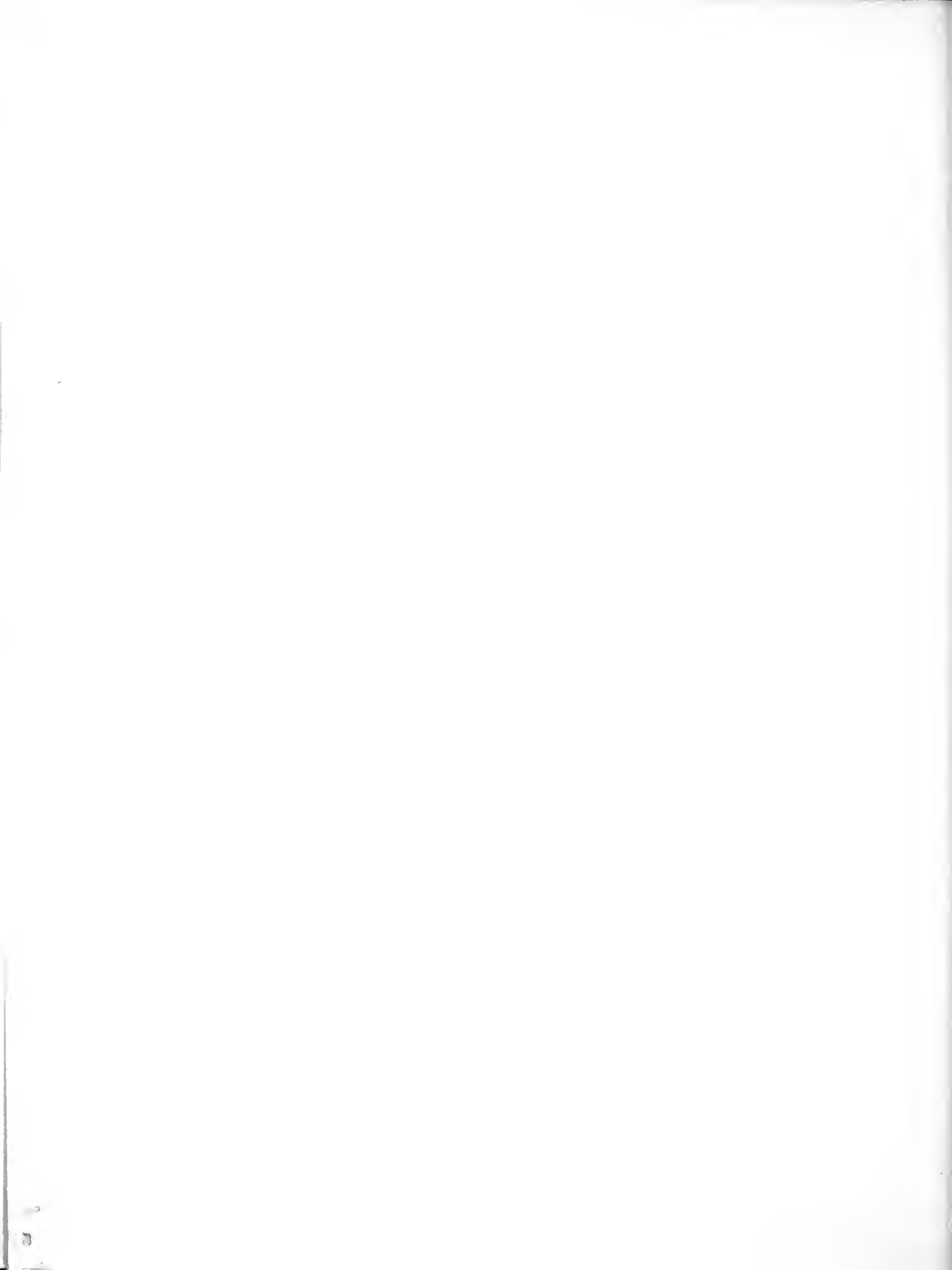
anti-religious and anti-Christian; and that it is un-critical, assuming its own self-evidency. With respect to the former, Zuidema appears to charge Sartre with conscious "Plagiarism and perversion of religious ideas." This is perhaps an oversimplification of the matter. However, it is quite clear that the author is aware of the philosophic, social and economic factors which have contributed to the moulding of Sartrean existentialism. The latter charge is well taken.

The thought of Jean-Paul Sartre and the other existentialists, whether of the atheistic or religious variety, is characteristic of the World-War-turmoil in which it was born. None of us knows when the anxiety and frustrations of national catastrophe may befall our own country. We are certainly in no position to say, "It can't happen here." Is it not therefore incumbent upon the Christian community to understand existential philosophy in order that we might: 1. recognize its moments of truth, 2. be able to criticize it from a Biblical position, and 3. adequately present the gospel of Jesus Christ to the deepest needs of our fellows?

DAVID R. DILLING

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- LOGOTHERAPY AND THE CHRISTIAN FAITH. By Donald F. Tweedie, Jr. Baker Book House, Grand Rapids, Mich., 1961. 184 pp., \$3.95.
- MAY MAN PREVAIL. By Erich Fromm. Doubleday and Company, Garden City, New York, 1961. 252 pp., \$.95, paper.
- THE ANCIENT LIBRARY OF QUMRAN. By Frank Moore Cross, Jr. Doubleday and Company, Garden City, New York, Revised edition, 1961. 260 pp., \$1.25, paper.
- THE DEVIL IN MASSACHUSETTS. By Marion L. Starkey. Doubleday and Company, Garden City, New York, 1961. 310 pp., \$1.45, paper.
- THE PROPHETIC WORD IN CRISIS DAYS. A collection of sermons. Dunham Publishing Company, Findlay, Ohio, 1961. 215 pp., \$3.95.
- HEBREWS: A DEVOTIONAL COMMENTARY. By W. H. Griffith Thomas. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich., rpr. 186 pp., \$3.00.
- IF WITH ALL YOUR HEART. By Roy O. McClain. Fleming H. Revell Company, Westwood, N.J., 1961. 190 pp., \$3.00.
- MEN OF FIRE. By Walter Russell Bowie. Harper and Brothers, New York, 1961. ix, 244 pp., \$3.95.
- AS SEEING THE INVISIBLE. By D. T. Niles. Harper and Brothers, New York, 1961. 192 pp., \$3.50.
- FOUNDATION FOR RECONSTRUCTION. By Elton Trueblood. Harper and Brothers Publishers, New York, 1961, rev. 109 pp., \$2.50.
- I SAW THE LIGHT. By H. J. Hegger. The Presbyterian and Reformed Publishing Company, Philadelphia, Penna., 1961. 171 pp., \$3.75. Distributed by Baker Book House, Grand Rapids, Mich.
- PELOUBET'S SELECT NOTES, 1962. By Wilbur M. Smith. W.A. Wilde Company, Natick, Mass., 1961. xiii - 500 pp., \$2.95.





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EXCELLENCIES OF DISPENSATIONALISM

NICKOLAS KURTANECK
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As a system of Biblical interpretation, Dispensationalism has been controversial ever since it became popular during the nineteenth century. Consequently, throughout the years it has been misrepresented by its opponents, and even misunderstood by many who have professed to embrace it. The criticism of this school has been intensified to the point that a volume published in 1958 classifies the dispensational movement among the "isms" facing the Church.¹ During that same year, Norman Kraus, an anti-dispensationalist, wrote that "many conservative writers have called dispensationalism a heresy."²

That many men have carried the dispensational method of interpretation to an unwarranted extreme is undeniable. To any clear thinking person, however, this would be an indictment upon man who is a creature of extremes, and not upon the school. In spite of the objections raised against Dispensationalism (all of which have been adequately answered), it is this writer's opinion that a sane dispensational approach to Scripture is still the best method of understanding the complex plan of God. Therefore, it is the purpose of this article to point out what are considered the major excellencies of this system. It is believed that these commendable features argue very cogently against the claims of its critics, and establish its right to stand above other methods of interpretation. Those who speak so disparagingly of this movement apparently overlook, or consider of little consequence, or are not familiar with the following excellencies of Dispensationalism:

It Harmonizes Scripture

Passages which appear contradictory can be harmonized by this school because of its sound hermeneutical basis, and its recognition of the different dispensations in accord with progressive revelation. Employing consistently the literal, historical, and grammatical method of interpretation, and by observing carefully the full context of a passage, the interpreter is able to explain a text according to the natural meaning of its words, and in the light of its proper dispensational setting. This approach enables one to discern correctly the distinct rules of life governing man's relationship to God. Law and grace are not confused; Israel and the Church are kept distinct. While acknowledging these dispensational distinctives, it is to be pointed out that all dispensationalists abide by the divine dictum that "all Scripture is given by inspiration of God (i.e., God-breathed), and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17). The ensuing examples demonstrate how the dispensational method of interpretation harmonizes Scripture.

(a) Two diametrically opposed commands are found in Genesis 4:15 and 9:6. In the first case God promised to take vengeance on anyone who might attempt to kill Cain, who had murdered Abel his brother. Thus, divine protection was granted to the first murderer. But in the latter instance the Lord God charged man with the solemn responsibility to enforce the death penalty in case of murder. Obviously, the apparent conflict in these passages disappears when it is recognized that these commands were issued in different dispensations.

It is to be observed that man had no external law to prevent him from committing murder during the Dispensation of Conscience (from Gen 3:7 to 8:19). The only fear of reprisal came from the possibility that another might take vengeance upon the murderer (Gen. 4:14-15, 23-24). However, since this particular freedom was so abused that by the time of Noah the earth was filled with violence (Gen. 6:11-13), then God, according to His plan decreed in eternity past, initiated capital punishment in the subsequent dispensation to restrain man from wilfully taking human life. It is note-worthy that this divine command has never been abrogated (Rom. 13:4). Those who are determined to rid our society of capital punishment would do well to observe Holy Writ on this matter.

(b) Many commands were given to the children of Israel under law which are no longer binding. To cite a few, in Numbers 15:38 Jehovah instructed Moses to command the Israelites to make fringes in the borders of their garments, and to sew ribbands of blue upon them. Deuteronomy 16:16 declared that all the males had to go up to Jerusalem three times a year. The elders of a city were commanded to wash their hands over a slain heifer to exonerate a community in the case of a mysterious murder committed within its precincts (Deut. 21:1-9). Deuteronomy 25:5 stated that a brother was obligated to marry his widowed sister-in-law if his brother died childless.

These and many more commands are no longer in force, and no one in his right mind attempts to perpetuate them. Why? How is this abstention justified? The answer is that these were some of the commands which were given to the children of Israel to serve as their guide for life during the Dispensation of Law (from Ex. 19 to Jn. 19:30). Grace replaced law as the rule of life following the death, burial, resurrection, and ascension of the Lord Jesus Christ (Jn. 1:17; Rom. 6:14).

(c) As in the Old Testament, it is also true of many passages found in the New Testament. The dispensational distinctive must be observed to do justice to their interpretation. For example, difficulty faces the interpreter in Luke 10:4 and 22:36 where Jesus gave His disciples conflicting orders. Sending out the seventy in Luke 10:4, our Lord instructed them, "Carry neither purse, nor scrip, nor shoes: and salute no man by the way." Later on, in Luke 22:36, He told His disciples, "... But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment and buy one." This problem is solved by observing that in the first case Jesus sent His disciples to offer the kingdom to Israel in view of the immediate presence of the King (Luke 10:8-12); but since Israel had rejected the offer, and the death of Christ was just a few days away (Luke 22:34), their instructions were changed because of the new dispensation which would soon begin. The absence of the King in this age required His servants to be equipped both materially and spiritually as they embarked into a hostile world to represent Him.

The same is true with reference to Matthew 10:5 and 28:19, 20, where Jesus gave His disciples conflicting commands. In the first case He gave them explicit instructions not to go unto the Gentiles, but only to the house of Israel (Matt. 10:6), while later our Lord commanded them to go into all the world (Matt. 28:19, 20). The interpretation of these passages is made relatively easy by observing the definite change in dispensations, for between these different commands occurred the crucifixion and resurrection of Jesus Christ. Israel had rejected her King (Jn. 19:15), and the fulfilment of the promised kingdom was now in abeyance (Matt. 21:43) until the fulness of the Gentiles be come in (Acts 1:6, 7; 15:13-17; Rom. 11:25-29). Jesus, therefore, commanded His disciples to go into all the world to proclaim the good news of salvation (Rom. 1:16, 17). The Dispensation of Law had terminated, and the Dispensation of Grace had begun (Jn. 1:17, Rom. 6:14).

Another problem text is Matthew 24:20 where Jesus said: "But pray ye that your flight be not in the winter, neither on the sabbath day." How can this verse be harmonized with Colossians 2:16 which declares emphatically, "let no man therefore judge you in meat, or in drink, or in respect of an holy day, . . ." The answer is quite simple for the dispensationalist. In the Matthew passage, which is part of the Olivet Discourse, Christ was speaking of the Jews who would be living under the conditions of law during Daniel's seventieth week, while Paul, in Colossians, was writing to members of the Church living in the Dispensation of Grace.

Along with the afore-mentioned problem texts attention is called to the fact that the dispensational approach enables one to explain adequately the varied ministry of the Holy Spirit. It also helps the interpreter to treat satisfactorily the problems in the Book of Acts which occurred during the period of transition in the infant Church. Moreover, this school demonstrates capably the true progress in divine revelation. Its dispensational divisions and distinctives are in accord with the established fact that divine revelation was given in a fragmentary manner (Heb. 1:1-2a). Finally, since Dispensationalism observes the distinct covenants found in the Old Testament, it has little difficulty in explaining satisfactorily Hebrews 8:7-13, which teaches that the New Covenant will replace the First Covenant.

It Explains History Adequately

The course of history is an insoluble enigma without rhyme or reason to many scholars who represent various branches of learning. Such is true because they have attempted to establish a philosophy of history without considering seriously the facts which are available in Holy Writ. While it is true that Scripture per se is not a philosophy of history, it nevertheless contains the only sane and adequate explanation for history. Unlike the vain and circular reasoning engaged in by many erstwhile and contemporary philosophers and historians, the Word of God speaks eloquently and accurately upon the history of man. It traces the broad outline of history with amazing precision from its beginning to its consummation, and submits the only satisfactory answers for the many baffling questions relative to the origin, purpose, and destiny of man. This is obviously true because history is merely the unfolding of God's plan and purpose delineated in Scripture.

It is presumed that all conservative theologians concur with the above generalizations. Unfortunately, however, all do not agree upon the method by which history is being disclosed nor the manner of its consummation. We believe that Dispensationalism alone is in keeping with divine revelation, for it explains intelligently and satisfactorily the progress and termination of history.

This is sustained by the fact that Dispensationalism unfolds the course of history in a logical, chronological, and systematic way. Beyond this, in view of its consistent literal method of interpretation, Dispensationalism proclaims that history will be climaxed by unprecedented glory within the realm of time. Its long and arduous course will terminate with the establishment of the millennial kingdom of Christ (Rev. 19:11-20:6), and it will be then that man will have every advantage and opportunity in an ideal environment to realize his full potential in a world of sense experience.

It must be borne in mind that this optimism is a result of the hermeneutics employed by this school, and is not a figment of the imagination. Since a literal interpretation of Scripture confirms this doctrine, it is right to call this a Biblical optimism. Let it also be understood that dispensationalists by no means minimize the glory of the eternal state by stressing the magnificence

of the millennial dispensation. To the contrary, all of this persuasion agree that for redeemed man his full and final glory awaits the conclusion of history. It will, indeed, be consummated beyond time (Rev. 21 and 22). I concur, however, with Alva J. McClain who has reasoned that if man under God has been able to make some strides in alleviating human suffering, and in making this world a better place for man to live in, then why

should there not be an age when all wars will be stopped, all diseases cured, all the injustices of government rooted out, and a full measure of years added to human life? Why should there not be an age in which all such unrealized and worthwhile dreams of humanity will at last come true on earth? If there be a God in heaven, if the life which He created on the earth is worth-while, and not something evil per se, then there ought to be in history some worthy consummation of its long and arduous course.³

It is essential at this point to stress that the dispensationalist's doctrine of a future millennium differs radically from that of postmillennialism. The latter school envisions a golden age in the future that will come into existence when the world has been Christianized by the preaching of the gospel. J. Marcellus Kik, a contemporary advocate of this position, says that "the evangelical postmillennialist looks for a fulfillment of the Old Testament prophecies of a glorious age of the Church upon earth through the preaching of the true Gospel under the power of the Holy Spirit."⁴ Such a doctrine fails to conform to the facts of history, and cannot be sustained by sound exegesis. The Bible teaches that this golden age will be established by the Lord Jesus Christ when He returns to the earth (Rev. 19:11-20:6).

It is also to be noted that there is an unbridgeable chasm existing between premillennialism and amillennialism with regard to the climax of history. Amillennialism fails to show the proper progress and development of history, and proposes an unwarranted pessimistic goal for it. This is true because it teaches that the Church is the Kingdom of God upon the earth, that good and evil will continue to the end of history, and then God will intervene with judgment and establish the eternal state. Such a doctrine offers no hope for mankind within the realm of time. In view of this dismal prospect, John Bright, a spokesman for this school, said truthfully that "the path of the future is indeed dark, and the end of it may not be seen."⁵

Amillennialism, then, teaches that the only hope for man lies in a future which is beyond history in the realm of eternity. It is rather superfluous to say that such a doctrine is diametrically opposed to Scripture, and fails to offer a rational explanation for the meaning and purpose of history. Because of its dark, pessimistic goal for history, McClain has observed wisely that

history becomes the preparatory "vestibule" of eternity, and not a very rational vestibule at that. It is a narrow corridor, cramped and dark, a kind of "waiting room," leading nowhere within the historical process, but only fit to be abandoned at last for an ideal existence on another plane. Such a view of history seems unduly pessimistic, in the light of Biblical revelation.⁶

We concur with Charles C. Ryrie that "in relation to goal in a proper philosophy of history only dispensationalism with its consummating dispensation of the millennium offers a satisfactory system."⁷

Its Biblical Basis Is Conducive To A Constructive Influence In The Christian Life.

This statement has been made with the knowledge that opponents of Dispensationalism believe that it is a system which has been "a reactionary movement from its inception," and is therefore open "to the charge of escapism and obscurantism."⁸ It is agreed that many who have professed to embrace Dispensationalism have gone to unwarranted extremes in some of their viewpoints, and have thus done great harm to the movement. Nevertheless, we maintain that if its doctrines are properly understood and obeyed, they will have a constructive influence in the believer's life. We hasten to add that whenever enlightened men bring disgrace upon a system which is Biblically sound, then there is something radically wrong with them, and not the school which they profess to represent. To such the admonition of James is indeed applicable, "But be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:22).

It is indeed strange to discover how blinded anti-dispensationalists appear to be to their faulty logic! Has it never occurred to these men that if their standard of determining the validity of a system was pressed consistently, it would invalidate not only Protestantism but Christianity itself? Such is true because there are many professing believers who bring disgrace upon Christianity due to their inconsistencies and peculiar viewpoints. This, however, is not a reflection upon the truth of God's Word, but upon the individual himself. Surely, all scholars should be cognizant of the fact that the validity of a system is not determined by tradition, history, or what some of its professing members have done or purport to believe, but upon the basis of whether or not its doctrines are sanctioned by Scripture. And here we maintain that the overall structure of Dispensationalism is sound, and is sustained by true Biblical exegesis.

Because of its adequate hermeneutical basis, we contend that the dispensational approach to the Word of God enables the Christian to attain to a large measure a correct knowledge in the areas of theology, bibliology, soteriology, ecclesiology, and eschatology. It is asserted further that such is indispensable to normal Christian growth. Therefore, if this knowledge is integrated into the daily walk of the believer, it is certain to result in the following:

(1) It will promote fellowship with God and with other believers. Every Christian should have this goal as a daily objective, for it is in harmony with the teaching of Scripture (I Jn. 1:3). Since believers are imperfect, their fellowship will be strained at times and limited by their own shortcomings and inadequate knowledge of God's Word. True Dispensationalism does allow fellowship with all born-again believers within the confines of these limitations, and reasonable disagreements with brethren in certain areas of Scripture are permissible without severing fellowship. Indeed, the words of Augustine are always in vogue: "In essentials, unity; in non-essentials, liberty; in all things, charity." Furthermore, the grounds for discontinuance of fellowship are stated emphatically and precisely in Holy Writ (cf. Rom. 16:17, 18; I Cor. 5; II Cor. 6:14; Eph. 5:11; I Tim. 6:3-5; Titus 3:10; II John 9-11).

(2) It will enable the believer to discern correctly between law and grace. It is a foregone conclusion that no Christian can experience normal growth who is confused in the areas of law and grace. Many untaught believers today are seeking holiness by attempting to live under some form of law. To such the rebuke of Paul continues to speak, "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" (Gal. 3:3). And, "He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the

hearing of faith?" (Gal. 3:5). Without controversy, the Book of Galatians is the strongest polemic against placing believers under any form of legalism, for Paul said, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:4).

We believe that Dispensationalism distinguishes correctly between law and grace, for it accepts the facts of Scripture which demonstrate clearly that the law was given to the children of Israel at Mt. Sinai to serve as their guide for life (Ex. 19:5-6), and it terminated with the death of Christ on Calvary (Col. 2:14). It also teaches that the believer is declared to be dead to the law (Rom. 7:4); victory over the sin nature, therefore, cannot be attained by striving in the weakness of the flesh to keep a certain form of legalism. Contrarily, such has already been provided for in the redemptive work of Jesus Christ, and is to be obtained by faith (Rom. 6:1-11; 8:1-4; II Cor. 5:7; Gal. 2:20). Thus, it is only when the Christian frees himself from all forms of legalism, and begins to apply by faith the truth of these passages that this victory can be realized.

(3) It will enable the believer to understand to a large measure the plan of God. The dispensationalist is able to look backward and see the marvel of God's plan as it has been unfolded thus far. Even more thrilling, he is able to look forward with some degree of confidence and know what the future holds for him and this world. Such knowledge is not intended to inflate man's ego, or merely to satisfy his curious nature, but is granted to condition the conduct of the believer here and now (Rev. 1:3; 22:10-12; I Jn. 3:1-3).

Apart from acting as a purifying agent, this understanding of God's program functions as a stabilizer to the Christian, for it enables him to remain calm in the midst of world tension and turmoil. He is able to view the future with optimism in the light of the rapture of the Church (I Thess. 4:13-18) and the return of Jesus Christ after the period of tribulation to establish His millennial kingdom (Rev. 19:11-20:6).

(4) It will provide the believer with the proper perspective for the Church. A true Scriptural distinction between Israel and the Church enables the Christian to understand the place and purpose of these distinct redeemed groups in the program of God. This knowledge, if applied, leads each member of the Body of Christ to orient his life to conform to the mission of the Church. What is the true mission of the Church? According to Clarence B. Bass, "The mission of the church to the world is to reflect the ethics and ideals of Jesus, through personal salvation, into the culture of society so that the culture may be changed."⁹

That the Church is to reflect the moral glory of Jesus Christ to this present evil age is not questioned; but to make this the mission of the Church so that culture may be changed is, in my judgment, missing the real purpose for the Body of Christ. It is clear from Acts 15:14 that God is taking out a people for His name in this dispensation. Therefore, it is quite apparent from Scripture that the primary task of the Church in the world is to witness for Christ so that this Body might be completed (Acts 1:8). The Church is to evangelize and make disciples of new believers (Matt. 28:19, 20). To be sure, cultural improvements will be a by-product whenever the true mission of the Church is fulfilled.

It is to be observed that dispensationalists are accused of caring little for the immediate material and physical needs of man, because of their strong emphasis upon the work of evangelization. To illustrate, Kraus writes that Dispensationalism "is not concerned with the life of the Church in

this world as such. Much less is it to be concerned with the world."¹⁰ Edward J. Carnell, in his caricature of fundamentalism, which he obviously equates with Dispensationalism, says:

Since the task of general charity is apparently unconnected with the work of saving souls, it rates low on the scale of fundamentalism. Handing out tracts is much more important than founding a hospital. As a result, unbelievers are often more sensitive to mercy, and bear a heavier load of justice, than those who come in the name of Christ. The fundamentalist is not disturbed by this, of course, for he is busy painting "Jesus Saves" on rocks in a public park.¹¹

That this may be true of some who have professed to embrace Dispensationalism is not doubted; however, it is not a fair appraisal of the teachings of normal Dispensationalism. This school teaches that a true disciple of Christ will minister both to the spiritual and physical needs of man, for he will seek to serve our Lord in word and in deed. Scripture is quite clear on this matter, for John wrote, "My little children, let us not love in word, neither in tongue: but in deed and in truth" (1 Jn. 3:18).

All learned dispensationalists agree that ministering to the temporal needs of men, insofar as it is possible, is a counterpart to the spiritual ministry, and is to be used as a means to an end, namely, to win men to Christ. Furthermore, that dispensationalists by and large do not minimize the importance of meeting the physical needs of mankind is confirmed by the missionary statistics of their program both at home and abroad. It would be an act of courtesy on the part of anti-dispensationalists to admit that those who profess to be dispensationalists are not representing the true position of this school if they oppose this ministry.

It Provides An Adequate Defense Against The Errors of Liberal Theology.

Since the theology of Dispensationalism is a product of the literal, grammatical, and historical method of Biblical interpretation, and because this school embraces without reservation the plenary, verbal inspiration of Scripture, it naturally presents an impregnable defense against the inroads and advances of Modernism. Its insistence that every area of the Word must be interpreted literally (with due recognition given to the various literary devices) is diametrically opposed to the liberal approach, which is tantamount to a denial of Scripture. In the light of this fact, these two systems are antipodal in their teachings, for Dispensationalism merely reaffirms what the Bible teaches clearly, while Modernism consistently negates this same teaching.

Dispensationalism affirms that the Bible is the Word of God from Genesis through Revelation, and, as such, is devoid of error and contradiction. It is the only repository of divine truth, containing the complete and final revelation of God to man, serving alone as the infallible, authoritative guide in all spiritual matters. Thus, it is the only safe criterion by which man can measure his understanding of such vital subjects as God, creation, life, sin, righteousness, death, and eternity. Therefore, the Bible has objective value as it stands, the written Word of the living God.

The liberal theologian, on the other hand, declares that the Bible merely contains the Word of God. He insists that it is filled with myths, legends, errors, and contradictions. Human reasoning has been substituted for the authority of Scripture, and the Bible has been reduced to the level of other literature. Furthermore, having set aside divine revelation and the supernatural

character of Christianity, Modernism stripped God of His transcendent glory, deified man, and forged into its theological foundation the philosophies of humanism, materialism, and empiricism.

It is generally agreed that the first inroads of Liberalism in the church were attributed to the so-called spiritualizing method of interpretation. This baneful device is an outgrowth of the allegorical method traced back to the Jews in Alexandria about 160 B.C. These Jews were led to this eclectic method of Biblical interpretation due to the strong influence exerted upon them by the dualism of Platonic philosophy. It was later accepted and developed somewhat by Philo (25 B.C.-50 A.D.), the noted Jewish philosopher. This method entered the Christian church through key members of the school of Alexandria. The same Platonic error led such men as Clement of Alexandria (150-220 A.D.), Origen (185-254 A.D.), and Dionysius (190-265 A.D.) to embrace this method of Biblical interpretation. It was later adopted to a certain extent by Augustine (354-430 A.D.), and through his influence became a hermeneutical guide for both Roman Catholic and Protestant theologians.

We concur with John F. Walvoord who said, "The introduction of the spiritualizing method in Bibliology has opened the door for every variety of false doctrine according to the whims of the interpreter."¹² Modernism, which traces its history back through the schools of Higher Criticism, German Rationalism, French Skepticism, and English Deism, has been encouraged by this method to practically deny the totality of Scripture. Therefore, it must be admitted that the consistent literal method of interpretation is the only safeguard against the destructive encroachments of Modernism.

In conclusion it is noteworthy that the bibliology of Dispensationalism argues cogently against the bewildering teachings of so-called Neo-orthodoxy. Since the postulates of Modernism, based primarily upon the doctrine of immanence, have proved to be woefully inadequate and impractical, it has been giving ground rapidly to this school with its various cognomens such as the Theology of Crisis, of Paradox, of Dialectic, etc.

This system of theology, which traces its origin to Soren Kierkegaard, a Danish philosopher, and has been promoted and systematized by such men as Karl Barth, Emil Brunner, and Reinhold Niebuhr, features the principles of Kierkegaard's existentialism and Hegel's dialecticism, and purports to be a return to the Bible as the source and norm of religious truth. For this reason, it is said that "the designation which undoubtedly best conforms to the intention of these theologians themselves, is that of Kattenbusch, i.e., the Theology of the Word."¹³

It is quite clear, however, that this system, like Modernism, denies the literality of Scripture. In its attempt to perceive spiritual truth existentially-dialectically and not objectively-historically, it has followed the course of its predecessor by teaching that Holy Writ

is full of errors, contradictions, erroneous opinions concerning all kinds of human, natural, historical situations. It contains many contradictions in the report about Jesus' life, it is overgrown with legendary material even in the New Testament.¹⁴

It says further that "if we confuse a 'witness' to truth with a corpus of infallible revealed propositions, we convert a profound understanding of Scripture into a distressing literalism."¹⁵

In the light of the error and confusion being propagated by the complex and somewhat irrational doctrines of this school, it is quite evident that the only sure defense against its damaging influence is a return to the literal interpretation of the Bible. Those who object to the literalism of Dispensationalism would do well to keep in mind that it alone provides an adequate defense against the errors of Modernism and Neo-Orthodoxy which have engulfed many of the once leading conservative institutions and denominations.

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ELISHA AND THE BEARS

A Critical Monograph on 2 Kings 2:23-25
Abridged by the Author

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"And he went up from thence unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them. And he went from thence to mount Carmel, and from thence he returned to Samaria."

This was a time of acute crisis in the history of Israel. Elijah had become so dejected and discouraged at the religious condition of the nation that he longed to die. In the wilderness of Beersheba, where he had fled from the ruthless Jezebel, he said "...now, O Lord, take away my life; for I am not better than my fathers" (1 Ki. 19:4b). Forty days later, at Horeb, while hiding out in one of the numerous caves of the mountains, the Lord spoke to him: "What doest thou here, Elijah?" In utter despair, Elijah said: "I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away" (1 Ki. 19:13-14).

Apparently the whole nation had turned its back on God; yet, there were known to God, though hidden from the sight of men, some seven thousand faithful Israelites who refused to bow the knee to Baal (1 Ki. 19-18).

It certainly seems unusual that at such a critical period the prayer of Elijah to be removed from the earth (1 Ki. 19:4) was heard and answered. But in the eyes of God, Elijah had finished his work--and now the young man Elisha was to carry on. This was, indeed, a perilous position and one filled with grave responsibility. Elisha, in his inexperience, was left in the midst of an apostate nation going from bad to worse.

From the banks of the Jordan Elisha retraced the journey which he had taken with Elijah. Stopping first at Jericho he performed a miracle by healing the bitter waters of the city. From Jericho Elisha began the tiresome twenty-mile journey to Bethel. Jericho lies some 1300 feet below the level of the Mediterranean Sea, while Bethel is situated about 2000 feet above. Hart-Davies gives a very graphic description of this journey. "The brevity of the Scriptural narrative may easily be overlooked. We need to picture in imagination the grim reality--a hot, extremely fatiguing journey on foot, by a young prophet travelling through a hostile district, his heart filled with foreboding as to the future and the consciousness of his own inadequacy for the task set before him."

Now the question can logically be asked--what kind of place was Bethel? Bethel had been a center of apostasy in Israel throughout many generations. The degeneration of Bethel began in the reign of the wicked king Jeroboam. Jeroboam caused a split in the twelve tribes and in order to make the severance complete, he decreed that the rebellious tribes should no longer continue to worship at Jerusalem. Instead, he caused two calves of gold to be made, one of which he placed in Dan in the extreme northern portion of his territory, and the other in Bethel, at the southernmost point, about twelve miles north of Jerusalem.

VARIOUS INTERPRETATIONS

Non-Historical Incident View

Higher critics generally hold that this incident is not historically true. Thus in belief and practice they eliminate it as a part of inspired Writ.

An example of this method is cited by John Urquhart when he quoted from Modern Criticism and the Preaching of the Old Testament:

Prof. George A. Smith says that "No school of criticism denies the reality of Elisha, or of his services to Israel." "But," he adds, "it would be equally impossible to prove the historical reality of the series of curious marvels attributed to Elisha from sources outside the annals of the kings of Israel. These, however, are practically of no importance to the Christian preacher."²

J. Sidlow Baxter says:

Perhaps no incident in the Old Testament has called forth more criticism than this one. The Lord's enemies have held it up as a trump card in their pack of arguments against the claim of the Bible to be the word of God. A young University graduate recently told a friend of mine that this incident alone was enough to turn him against the Bible. How could we possibly believe that God would send bears to devour little children, just to satisfy the spite of a man who was riled by their innocent banter.³

Julius Bewer has this to say in commenting on the Elijah-Elisha sections of the Bible:

All these Elijah stories are legends which the people told about their spiritual hero, whom tradition ranks only second to Moses among all the great ones of Israel... Some decades later a collection of Elisha stories was made which is now incorporated in 2 Kings 2-8.⁴

Another exponent of the elimination method would be Harry Emerson Fosdick, who combines some ridicule with his deletion:

We do not accept Biblical narratives of the miraculous as an act of faith. We do it, if we do it at all, because we are historically convinced. Approaching the Bible so, there are some narratives of miracles there which I do not believe. To suppose that a man in order to be a loyal and devout disciple of our Lord in the twentieth century A.D. must think that God in the ninth century B.C. miraculously sent bears to eat up unruly children...seems to me dangerously ridiculous. Folk who insist on that kind of literal inerrancy in ancient documents are not Fundamentalists at all; they are incident-alists.⁵

The attitude of derision is characteristic of many who reject the idea of verbal inspiration. Whereas some of the writers mentioned above may honestly feel that there is no substantial reason for including the incident in the Bible, others add a note of derision to their rejection of its honesty.

Robert Ingersoll, the renowned agnostic, said in one of his lectures:

I find in this Bible that there was an old gentleman a little short of the article of hair. And as he was going through the town a number of little children cried out to him, "Go up, thou baldhead!" And this man of God turned and cursed them...And two bears came out of the woods and tore in pieces forty-two children! How did the bears get there? Elisha could not control the bears. Nobody could control the bears in that way. Now, just think of an infinite God making a shining star having his attention attracted by hearing some children saying to an old gentleman, Go up, thou baldhead! And then speaking to his secretary or somebody else, "Bring in a couple of bears now!" What a magnificent God. What would the devil have done under these circumstances?...You hate a God like that. I do; I despise him.⁶

David Simpson reflects the same idea with more polish and subtlety:

Jehovah's...care for the well-being and dignity of his prophet is emphasized, though again the God concept reflected in the narrative reflects a rather crude stage in the religious and ethical development.⁷

William Lyon Phelps refers to the incident at Bethel as one which has left on the character of Elisha an "ineffaceable stain."⁸ He further adds, "It is not recorded that the prophet felt any remorse; at that moment he was more like the wild beasts than a little child."⁹

Others who scorn such action on the part of Elisha are Hicks¹⁰ and Snaith.¹¹

Some hold the story to be legendary and hard to believe, but still feel there is great spiritual value in it, and that it should be retained for this reason.

Robert Horton gives a fair presentation of this view when he says:

Indeed, the marvel of the Bible is, that its myths of creation are among the most searchingly religious parts of the book; and the legendary passages--like the story of Elijah and Elisha...are admittedly the richest in spiritual value and religious teaching.¹²

Raymond Calkins, in the Interpreter's Bible, seems to favor this view:

This story of the small boys who were rude to the prophet has been subjected to various explanations by commentators who have hoped to make it acceptable to proper standards of justice and fairness. It is merely an example of premoral exhortation to respect the prophets as holy men of God. The story compares most unfavorably with N.T. teaching (Matt. 5:44; Luke 23:34) and indeed will not stand examination from any moral point of view...Here is a story from which the Bible reader shrinks...The bears that came out of the woods are the symbol of that inevitable retribution which overtakes vicious behaviour. The boys of this story are the prototype of thousands of youth today. If they can be taught at home, in school, at church, the lessons of reverence and self-control, they may escape the fate which otherwise will overtake them. Lawless youth may not be torn asunder by bears, but they are rent by passions, devoured by appetite, until their characters and careers and all their hopes for happy, useful living are destroyed.¹³

Literal Judgment View

This view holds that the narrative took place in accordance with the will of God as a divine judgment.

C. F. Keil remarks:

All that is necessary is to admit that the worthless spirit which prevailed in Bethel was openly manifested in the ridicule of the children, and that these boys knew Elisha, and in his person insulted the prophet of the Lord. If this was the case, then Elisha cursed the boys for the purpose of avenging the honour of the Lord, which had been injured in his person; and the Lord caused the curse to be fulfilled, to punish in the children the sins of the parents, and to inspire the whole city with a salutary dread of His holy majesty.¹⁴

G. Rawlinson, in commenting on this passage, says, "This was a tremendous homily of Divine justice to the whole population--a sermon that would thunder in the hearts of the fathers, the mothers, and the neighbors."¹⁵

Others holding to this view are Jenks,¹⁶ Butler,¹⁷ Edersheim,¹⁸ Hart-Davies,¹⁹ Baxter,²⁰ and Watts,²¹ to name but a few.

The author of this paper accepts the Literal Judgment View. In presenting the argument, we shall begin with a discussion of the two minor problems and progress to the major problem.

MINOR PROBLEMS

Who Were the Persons Involved?

This question is of utmost importance, because the correct answer will supply us with one of the keys for unravelling this puzzling incident. A casual reading of the passage has often left an impression somewhat like this: An old bald-headed prophet was trudging slowly up the main street of Bethel when he chanced upon some innocent little children merrily playing together. In the midst of their merriment they spy him and shout, more playfully than tauntingly, "Go up, thou bald head; go up, thou bald head!" Instantly the old prophet becomes enraged with their childish banter, and with eyes flashing in anger he whirls around and curses them in the name of the Lord. Suddenly, as if in direct accordance with his curse, two she bears rush out of the nearby forest and "devour" forty-two of the little children. But, is this the correct picture of the situation?

Adam Clarke remarks, "But then, as they were little children they could scarcely be accountable for their conduct; and consequently, it was cruelty to destroy them."²²

It is true that our English translation says they were "little children," but in a case like this we must go back to the Hebrew text. The two Hebrew words translated "little children" are ketanaim and na'arim (plural of na'ar). There are many occurrences of the word na'ar in the Old Testament, but I should like to point out several instances to show how the word is used.

In the familiar story of the offering of Isaac on Mount Moriah, just as Abraham's arm was poised to plunge the knife into his son, the Angel of the Lord appeared and said, "Lay not thine hand upon the lad" (na'ar, Gen. 22:12). At that time Isaac must have been in his early twenties. Later on the word is used again in connection with Joseph: "Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad (na'ar) was with the sons of Bilhah" (Gen. 37:2).

Centuries later, when Ahab and Benhadad, the king of Syria, were on the verge of war, a company of two hundred and thirty-two "young men (na'arim) of the princes of the provinces" (I Ki. 20:14-15) put to rout the Syrians.

Rawlinson makes some very interesting remarks concerning these persons:

'Little children' is an unfortunate translation, raising quite a wrong idea of the tender age of the persons spoken of. On the other hand, Bishop Patrick's assertion that the words are to be 'understood of adult persons, who had a hatred to the prophet,' is quite untenable. Naarim ketanaim would be best translated (as by our Revisers in the margin) 'young lads'--boys, that is, from twelve to fifteen. Such mischievous youths are among the chief nuisances of Oriental towns; they waylay the traveller, deride him, jeer him--are keen to remark any personal defect that he might have, and merciless in flouting it; they dog his steps, shout out their rude remarks and sometimes proceed from abusive words to violent acts, as the throwing of sticks, or stones, or mud. On this occasion they only got as far as rude words.²³

It would seem quite feasible, then, to say that the word na'ar might appropriately be used of anybody up to his late twenties. Ellison says, "Na'ar (child) is used of anyone who has no full

place in society. It may be used of a slave of any age, or of someone too young to marry and set up his own home."²⁴

Now look at the other word ketanaim (plural of qatan), which is translated by our English word "little." Frequently in scripture it is used to denote a younger son. The word occurs in Genesis 27:42, where it is translated by our English word "younger," and is applied to Jacob at the time when he fled from his brother Esau--at which time he must have been about seventy-seven. In Judges 1:13 the word is applied to Othniel, Caleb's younger brother, who certainly must have been more than a "little child" because he was old enough and strong enough to storm and capture singlehandedly the city of Kirjath-sepher.

It should be quite clear by now that these two Hebrew words are characterized by considerable elasticity. However, there are other places in Scripture where both words actually occur together, as they do in our problem passage. Take, for example, Samuel's selection of David to be king:

And Samuel said unto Jesse, Are here all thy children (na'arim)? And he said, There remaineth yet the youngest (qatan), and, behold, he keepeth the sheep. And Samuel said unto Jesse: Send and fetch him; for we will not sit down till he come hither. And he sent, and brought him in. Now he was ruddy, and, withal, of a beautiful countenance, and goodly to look to (1 Sam. 16:11-12).

Here David is referred to as the "youngest" of Jesse's "children." Yet, down in verse 18 of the same chapter we are told that David, even at this time, was "...a mighty valiant man, and a man of war, and prudent in matters, and a comely person." Certainly it can be argued that David was no mere child, but rather a strong young man well along in his twenties. For further study of the occurrence of the two words together, see 1 Samuel 20:35 and 1 Kings 11:17.

We now conclude that these "little children" were not primarily little children at all, but rather boys and young men whose ages could vary anywhere from twelve to thirty. These persons were old enough to know what they were doing, and cannot be excused for their vicious behaviour on the grounds that they were under-aged.

Besides the rude and insolent young fellows, there is only one other person involved in our story, the prophet Elisha himself.

As has been pointed out, a hasty reading of the passage leaves one with the impression that Elisha was probably getting along in years. But actually "Elisha, when the incident occurred, was certainly not an old man. Very probably he was not more than twenty-five years of age; for he lived for nearly sixty years after the date of this event."²⁵ 1 Kings chapter 19 relates the story of Elisha's ordination to the prophetic ministry by Elijah, and at that time, Elisha was just a young man working on his father's farm. Elijah at that time was an old prophet rapidly nearing the end of his ministry. It is only logical to assume, therefore, that the Bethel incident occurred only a few years after his anointing.

As to the character of Elisha, he seems to have been very merciful, courteous, and completely devoted to Jehovah and the welfare of his countrymen. Early in his ministry he was noticed by a woman of quality, namely, the woman of Shunem, who remarked to her husband, "Behold now, I

perceive that this is an holy man of God, which passeth by us continually" (2 Ki. 4:9). Surely Elisha must have been in close communion with God. In 2 Kings 6 he is revealed as gentle and of noble character.

But, you may say, even though Elisha appears to be a true gentleman in other portions of Scripture, certainly cursing people with a resultant slaughter of forty-two of them is anything but a work of love and tenderness.

This, of course, brings us to the consideration of our second minor problem:

Why and How Did Elisha Curse in the Name of the Lord?

Did Elisha really lose his temper? What was there in the statement of these fellows that made Elisha stop and utter this curse?

The word translated "baldhead" is the Hebrew word of which Keil says, "bald-head (with a bald place at the back of the head), was used as a term of scorn (cf. Isa. 3:17, 24); but hardly from a suspicion of leprosy (Winer, Thenius)."²⁶ Montgomery says, "...natural baldness is infrequent in the open life of the East."²⁷ F. H. Wight remarks:

Baldness was scarce and suspicion of leprosy was often attached to it. Thus when the youth said of Elisha, 'Go up, thou bald head' (II Ki. 2:23), it was using an extreme curse, for the prophet being a young man, may not actually have been bald-headed.²⁸

Baxter explains the situation well when he says:

But whether Elisha was prematurely bald or not, the point is this, strangely enough, that out in the East—even until the present day—the expression 'baldhead' is looked on as the very worst term of insult. Used as a word of insult, it has in it, to the easterner, a spite, a slime, a venom, and an implication of despicableness which make it the lowest of insults.²⁹

Certainly to call someone a "baldhead" was an epithet of utter contempt. This was a deliberate and deep insult to Elisha. As has been pointed out, it is highly improbable that Elisha was prematurely bald. H. L. Ellison³⁰ and Lowther Clarke³¹ have suggested that Elisha would have had his head covered as the usual dress of the prophet of God. In either case, his prophet's mantle would easily have designated him as the chosen one of the Lord. These fellows undoubtedly recognize him and yet they used the most vulgar and cutting of insults. This attitude showed a complete disrespect not only for God's chosen vessel but also for God Himself.

But their cry to Elisha was "Go up!" What did they mean by this expression? Rawlinson feels that they meant for him to "go on his way" and not stop, because the real force of their jeer was not in the words "go up," but rather in the word "baldhead."³² Other suggest that they meant "Go up to Bethel," for Bethel was much higher than Jericho, and was reached by an ascending roadway.

Although admitting that any dogmatic view on this expression must eventually be reduced to conjecture, I personally feel that there is an allusion here to the translation of Elijah. "The opening words of the chapter literally translated from the Hebrew, read--"When the Lord could cause to go up Elijah." The verb rendered "go up," in the taunt addressed to Elisha, is precisely the same as that which occurs in this first verse.³³

News of the translation of Elijah traveled fast by word of mouth along the caravan routes. When the report reached Bethel, there was only contemptuous disbelief. The fact that Elijah, the old troublemaker, was taken up into heaven was just too good to be true. With him out of their way they could continue with their false and iniquitous worship.

Then, who should suddenly appear coming up the road to Bethel but Elisha. Elijah's mantle was in plain view, indicating that the spirit of Elijah was now resting upon Elisha. The young men of the city immediately sensed that Elisha would be just as troublesome as his master. If only he would "go up" where Elijah was--and stay there. God's man is always a thorn in the side of the devil's crowd. Is it any wonder, then, that these young ruffians went forth to meet Elisha with sneers and contempt? They wanted to get rid of him and of all such who disturbed their ways of sin.

Some have suggested that these young lads were only reflecting the teaching of their parents or one of the apostate teachers in the school of the prophets.

It is readily admitted that teenagers reflect the views held by their parents. In this case, the parents were members of a wicked and corrupt society which was bound to influence their posterity.

The main reason, however, for Elisha's curse was that he, as a prophet of God, was duty bound to do so. The citizens of Bethel were walking contrary to the Law and were under the curse of God: "If ye walk contrary unto me, and will not hearken unto me, . . . I will also send wild beasts among you, which shall rob you of your children and destroy your cattle; and your highways shall be desolate" (Lev. 26:21-22).

In summary, we might say that Elisha was abiding in the law when he cursed the youths and was certainly in the will of God. Then, too, these derisive and contemptuous fellows were asking for the judgment of God by their vile language and their blasphemous insult concerning a miracle of the Lord, namely, the translation of Elijah.

We can now ask the question--How did Elisha curse? Did he use profanity as we would think of it today? How does the Bible use the word "curse"?

The Hebrew word which is translated "curse" has a twofold meaning. It can mean either "to revile," or "to pronounce judgment," depending, of course, upon the context.

Elisha, as the true servant of Jehovah, certainly did not revile or abuse the boys; therefore, it is the opinion of this writer that he asked God to deal with them. This, after all, is the Scriptural way, for God says: "To me belongeth vengeance and recompense" (Deut. 32:35). Elisha did not curse in his own name but "in the name of the Lord." This was the Lord's business as far as Elisha was concerned. Regardless of popular opinion, a careful reading of the story reveals that Elisha had nothing to do with the appearance of the bears and the subsequent calamity.

It should be noted also that we are not told when the bears came out of the woods. It may have been immediately or a number of days later. The circumstances lead the writer to believe, however, that the bears rushed forth soon after the pronouncement of the curse.

As to the actual words of the curse, Elisha may have said, "Let the judgment of God be upon you," or, "May God reward you according to your deeds."

MAJOR PROBLEM

Can We Justify the Appearance of This Story in the Bible?

In the views of this narrative which have been presented, the various forms of the Non-Historical Incident View insist that this story is legendary and cannot be harmonized with a loving God and New Testament teaching. The Literal Judgment View, however, holds that the event actually occurred, that it happened for a specific purpose, and that its appearance in the Biblical record can be justified. The problem then boils down to a yes or no answer. Can we or can we not justify this account?

A.J. McClain remarks, "No scholar has ever denied successfully that the recorded testimony of Christ supports the most absolute and sweeping doctrine of Biblical Inspiration."³⁴ Certainly the testimony of Jesus Christ is worthy of careful consideration, and He believed in the so-called "legendary" stories of the Old Testament. For example, He believed in the accounts of Elijah (Lk. 4:25), Jonah (Mt. 12:40), the flood (Mt. 24:38), and the creation of man (Mt. 19:4), to name but a few. It seems quite logical, then, to assume that Christ Himself believed the story of Elisha and the bears. "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18). "All scripture is given by inspiration of God, and is profitable...for instruction in righteousness" (2 Tim. 3:16).

Some taking the higher critical view hold that although the story "will not stand examination from any moral point of view,"³⁵ it still is rich in "spiritual value and religious teaching."³⁶ Such a view as this would be held by a great many liberal preachers and teachers of today. A compromising, middle-of-the-road position seems to be fashionable and in good taste. These Old Testament stories make good preaching material, but as far as their actual historicity is concerned, they are too fanciful and farfetched.

If this view were pressed to its ultimate conclusion, it would undermine the historicity of the Old Testament Scriptures, which Jesus clearly and emphatically endorsed. Where parables do appear in the Old Testament, their identity is definitely indicated by the context. Paul reminds us: "Now all these things happened (actually) unto them for ensamples: and they are written for our admonition" (1 Cor. 10:11).

The writer wishes now to examine the Literal Judgment View which completely justifies the appearance of this story in the Bible.

The golden rule of interpretation is that we are to take all Scripture at its primary, literal meaning unless the facts of the immediate context in the light of related passages indicate clearly that it did not actually happen. In fact, looking at it from a purely historical standpoint wild beasts were common in those days. People occasionally encountered wild beasts and were mauled and chewed, and such instances would be referred to as "calamities." But, in this story, the curse of Elisha and the attacking bears are connected, which fact makes the story "unbelievable" to many people. Is there any connection here, and if so, why?

As was pointed out in the early portions of this paper, Bethel was the seat of Baal worship and headquarters of idolatry in Israel. Bethel in the time of Elisha was truly the focal point for the calf worship instituted by Jeroboam.

It is quite possible that these "young lads," along with some counsel and prompting from older persons, planned to waylay Elisha and make him look ridiculous and contemptible at the very commencement of his career. We read in verse 23 that these lads "came forth" to meet Elisha. It appears as if this was a deliberately planned attack against Elisha.

Another indication that this was a premeditated assault is found in the number of persons "torn" by the bears. If two angry she-bears attacked a crowd of young people today so that forty-two of them were injured and some perhaps killed, how many would there have been in the crowd at the beginning? For it is only logical to assume that the moment the bears appeared there would be a scrambling in all directions. It would be no exaggeration to say that two escaped for every one that was hurt, which would make the crowd of renegades who followed Elisha number at least one hundred at the beginning. Why were there so many? Because this was a planned reception for Elisha.

We read then that the young ruffians cried, "Go up, thou bald head," which we have already pointed out to be blasphemy--not only against Elisha but against the Lord Himself. They were saying in effect, Ascend, thou empty skull just as it is pretended your master did! Get out of here--we have no need for you! Ascend, thou empty skull!

Elisha turned and "cursed them in the name of the Lord." It is the firm opinion of the writer that this curse was uttered under a Divine impulse because of the resultant action. The Lord had warned the people in the law that if they walked contrary to Him that He would send wild beasts among them and rob them of their children (Lev. 26:21-22). In the light of this passage, the inhabitants of Bethel were certainly under the curse of the Law. It was not Elisha who brought the bears, but a holy, righteous God. God had warned, but the people paid no heed--so judgment fell. One can easily see now that this was not the revenge of an angry prophet, but rather the punishment of a righteous Judge.

It may be suggested that God could have used some other means of warning them. A slaughter by two angry bears seems too severe. Jenks says:

Had he cut them off by a fever, no one would have objected too strenuously to it; but, it would not have been suited, in any adequate measure, to make the same useful impression on the minds of the survivors, or to inculcate the same important instructions to other ages and nations, as this solemn sentence and immediate execution were.³⁷

This was a judgment designed to wake the people up, lest a worse disaster befall them. A loving God always warns, and pleads before His wrath descends. These blasphemous youths were the direct ancestors of a generation which was swept into captivity because of its abominable sins in the sight of the Lord, notwithstanding the repeated admonitions of His prophets. Not much more than a century later, the threatened invasion of Israel by the armies of Assyria began; so some of the grandchildren of these insulters of Elisha were numbered among those who suffered so tragically (Cf. 2 Ki. 17:6-12).

But they and their successors persisted in flagrant disobedience; they continued to walk in their own ways; they worshipped according to the evil imaginations of their own hearts; they sank deep into idolatry and immorality, until the cup of God's wrath was filled. In the closing chapter of the Second Book of Chronicles there is the pathetic summary of God's dealings with His chosen but rebellious people.

The Lord God of their fathers sent to them by His messengers, rising up early and sending; because He had compassion on His people, and on His dwelling place: but they mocked the messengers of God, and despised His words, and scoffed at His prophets, until the wrath of the Lord arose against His people, till there was no remedy (2 Chr. 36:15-16, R.V.).

Yes, we conclude that there is a direct connection between the curse of Elisha and the appearance of the two bears. They were God's fierce instruments to warn a rebellious people--but all to no avail. They also served to vindicate the character of Elisha which had been so venomously attacked by the young infidels of Bethel. Had the sons and the fathers in Bethel taken to heart the lesson which God so strikingly presented to them, the depopulation and devastation of Northern Israel might never have been, or might at least have been postponed.

In summarization we can say that the story of Elisha and the bears most assuredly can be left in the Holy Scriptures as an authentic occurrence. Elisha, the anointed of the Lord, only performed that which belonged to his prophetic office by uttering the curse upon the renegade youths of Bethel. He did not, however, execute the punishment himself; he left that to Him who says, "To me belongeth vengeance and recompense" (Deut. 32:35). It was the Lord who performed this miracle of judgment in direct accordance with the threat of the law in Leviticus 26:21-22. This was a sign for the rebellious and apostate that judgment waits for the scoffers--a testimony to the truth of the words: "The Lord revengeth and is furious; the Lord will take vengeance on His adversaries" (Nah. 1:2). The Lord is the one who visits the sins of the fathers upon the likeminded children (Ex. 20:5). "Shall not the Judge of all the earth do right?" (Gen. 18:25b).

PARAPHRASE

And as he laboriously worked his way up the steep and rugged road which led to Bethel, the seat of Baal worship and the headquarters of idolatry, a large mob of young hooligans, urged on by the townspeople, waylaid him. And they began to jeer and ridicule him saying, "Ascend, you empty skull--just as it is pretended your master did! Away with you--you troublemaker! Ascend, you empty skull, if you can! Ha! Ha!" (ver. 23).

And he turned around and looked at the offspring of apostasy and said, "May Jehovah reward you according to your deeds--as Moses has written." And two vicious she bears rushed out of the nearby forest and mangled forty-two of the derisive young renegades, just as the Lord had warned would happen. (ver. 24).

And he continued on to Mount Carmel for a time of spiritual refreshment, after which he went to his home in Samaria. (ver. 25).

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SEMANTICS IN BIBLICAL INTERPRETATION

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In dealing with a subject which includes the word "semantic" there is a double reason for beginning with the defining of terms; because semantic itself needs defining, and because semantics has to do with the meaning of words, or definition.

The word "semantic" is used in two senses; (1) as a technical term in the science of linguistics, and (2) a more general sense of linguistic and grammatical studies into the meaning of words. The latter is the sense to be used in this paper.

My topic deals with the components of the sentence, that is, words and word relationships. Its goal is to discover the meanings of these words as they contribute to the meaning of the whole sentence. For example, in order to properly interpret the meaning of a sentence such as, "The Church is the Body of Christ," we must understand the meaning of each of its components. What does the word "Church" mean? and similarly, "body," "Christ," the copula "is," the genitive relationship "of"? These are the materials of semantics.

The semantic problem, in turn, may be considered as comprised of two parts; (1) the meaning of the words in themselves, the lexical study of words, and (2) the meaning of words in their grammatical relationships, the syntactical study of words. Perhaps the first of these might by some be considered the specific field of semantics, but the second seems to be equally involved in the meaning of words.

LEXICAL STUDY OF WORDS

Etymology

By this I am dealing with the study of the meaning of a word as it might stand alone, apart from any context. What meaning is born to our understanding by the word itself? Such study naturally takes two directions.

First, let us define what we mean by Etymology. The dictionary says it is "that branch of philology which treats of the derivation of words." It usually is thought of as the ascertaining of the original meaning, or the meaning of the primitive basic root from which a word is derived, in the parental language. Basically it is an historical pursuit; practically it is a very complex, technical scientific investigation of comparative philology, one which is safe only in the hands of experts.

Often, however, the term is used in a less precise sense to include various kinds of "appeals to the original." In this broader use it includes the study of compound words, word formation, and appeals by expositors to the meaning of the Greek word, or the Hebrew original. For example, the word "synagogue" might be explained as "derived from the Greek, from the two words, sun - together, plus agō - to gather, therefore a gathering together of people. In the strict sense this is not etymology, or at least only a very elementary part of it.

We may illustrate the etymological approach to the study of words by two examples.

The Greek word "church" in the New Testament is ekklēsia. This word is formed of two parts, the preposition ek, meaning "out of," and the root connected with the verb kaleō, "to call." Therefore, the etymology of the word suggests "a called-out assembly." From this point on the process

of rationalization and imagination may go as far as the interpreter's sense of good judgment will let him. It is a select group, called out from among the rest of the world. Therefore also it is a separatist group. It is composed of those who are called, so it is involved in the doctrine of election. Since the calling involved a caller, and an actual call issued, therefore the church is an officially constituted body rather than a heterogeneous mass of separatists. Perhaps you can go on further.

The Bible word "atonement" most frequently is the translation of the Hebrew word kāpar which means "to cover." Atonement, then, is the "covering" of sin. This covering, however, must be understood in the light of the whole Old Testament concept of God and of sin, and points primarily toward the removal of the defilement and guilt of sin from the sinner rather than the placating of an angry God, the idea which seems primary in the Greek words later used. Also, this meaning of the word is very useful in the explanation of the symbolism of the Old Testamental sacrificial system and in the Christian explanation of the significance of the cross of Christ.

It seems obvious that there are dangers in this type of word-study, so let me suggest next some warnings against its wrong use.

First, there is the danger of settling on a mistaken or false etymology. In the hands of anyone except a trained specialist there is a natural tendency to look for similarities of sound or meaning to identify derivations. Thus "God" and "good" are often thought to be etymologically related, also "sorrow" and "sorry," "bless" and "bliss." Of a similar fallacy is the supposition that the English word "call" and the Greek word kaleō, even the Hebrew qol, because of similarity of sound and sense, are derived from the same basic root. Another example is the explanation of the word "deacon" (Gr. diakonos) as coming from dia, "through," and konos, "dust," therefore "to raise a dust by passing through," or "to serve energetically." Actually all of these supposed etymologies have been proven false by scientific etymological studies, except perhaps the last one, and the experts will not even guess at its true derivation.

I have suggested earlier that discovering the etymology of a word is a complex, technical process to be undertaken only by experts. Let me explain this further by reference to one of the basic principles of that science, namely, Grimm's Law.¹ By study of actual words in a situation where the processes of change can be traced step by step in comparative literature it has been shown that certain sounds in one language are regularly changed to certain other sounds when the root passes into another group of languages, and to still another sound when it passes into a third group of languages, and that these changes are consistent. For example, a root which occurs in Greek as beginning with a voiced stop, b, d, g, will appear in English words as beginning with p, t, k. Thus, bursa, purse, duo, two, genos, kin, ginōskō, know. Also, words in Greek beginning with a voiceless stop, p, t, k, will appear in English as f, th, and h. Thus, patēr, father, pous, foot, pur, fire, treis, three, kardia, heart, kuōn, hound. Words beginning with the aspirated stops ph, th, ch, are represented in English by b, d, g, thus pherō, bear, phratēr, brother, thura, door, chortos, garden. This process becomes exceedingly complicated, as can be imagined. Thus, Voltaire was speaking more truly than he knew when he defined etymology as "a science in which vowels signify nothing at all, and consonants very little."² At least it should warn us against guessing at etymologies on the basis of external similarities.

A second warning concerning the use of etymology is the obvious fact that words change their meanings and often lose any distinguishable connection in meaning with the roots from which they

were derived. We who use the King James Version do not need to belabor this point, I am sure, but perhaps a few illustrations outside the Scripture language might be helpful. The man today who uses the word "sincere" probably is hardly aware of the etymological source of the word, as coming from the Latin sine, "without," plus cera, "wax," or of its original meaning as an object that has not been doctored up to look pretty by using wax to cover imperfections. Especially would it be questionable exegesis to explain the "sincere milk of the word" as milk from glass bottles rather than waxed paper cartons. Our word "book" comes from a German word meaning "beech-tree," therefore a wooden tablet, but we normally do not conjure up mental pictures of wooden tablets when we go to the library. The word "musket" had its derivation from a kind of hawk used in hunting when, after the invention of firearms, men decided to name their various types of guns after the hawks previously used in hunting. However, we do still use the expression, "let fly at." Our word "silly" will probably be no better understood if we are aware that it came from an Anglo-Saxon root meaning "to bless." We use the English word "court" in three senses, (1) a royal court, (2) a law court, and (3) to court, or woo the affection of a fair lady. Will the meaning of any of these be better understood if we are told that the word is derived from a Latin word cohors, or cors which meant an enclosure, a pen, or a cattleyard? Similarly we might deal with these words: oxygen, provide, dilapidated, nice, palace, presbyterian. Even the word "etymology" illustrates this change of meaning, for etymos in Greek means "true," therefore the study of the true meaning of a word. Yet it is invariably used for the study of the origin, the derivation, the original meaning, a sense which the Greek word never had.

A third warning with regard to the use of etymology must deal with the danger of its misuse and misapplication. An uncritical over-zealousness for a homiletical application, or a more serious misconception of the nature of language may lead to humorous and sometimes serious errors. A pastor-friend once argued that the apostle Paul had never been married, because the Greek word used to describe his state in I Cor. 7:8 was agamos from a-privative, meaning "not," plus gamos, "married," therefore "not married, un-married." He forgot to read verse 11 where Paul tells those married folks whose partners had left them, "Let them remain un-married, agamos." And I am sure we all are familiar with the completely unjustifiable practice of transliterating the original into a cognate English form to clarify the meaning, as "The Lord loveth a hilarious giver." True, the Greek word used here is hilaros, but there is absolutely no evidence that hilaros ever meant "hilarious." As a matter of fact, the idea of boisterous mirth contained in the English word is certainly a cheapening of the very clear and correct and meaningful translation "cheerful" of our English version.

More serious is the harm sometimes done when one overemphasizes the meaning of the root (which may not even exist) by assuming that the root meaning is dominant in all the derived forms, thereby neglecting the particular semantic values of the separate words. Norman H. Snaith, in the Interpreter's Bible, says:

While it must be recognized that words can change their meaning in strange and unexpected ways through the centuries, yet in all languages there is a fundamental motif in a word which tends to endure, whatever other changes the years may bring. This fundamental "theme" of a word is often curiously determinative of later meanings.³

For illustration he uses the first word in the first psalm, 'ashrē, "blessed," pointing out that it is related by root to words meaning "foot-step," "go straight ahead," "advance," and also the

Hebrew relative pronoun. Then he draws this conclusion:

All this shows how apt is the use of the first word. This Psalm tells of the true way as distinct from the false. The happy man is the man who goes straight ahead, because, as the last verse says, "The Lord knoweth the way of the righteous, while the way of the wicked shall perish."

James Barr, in Semantics in Biblical Language⁴ criticizes this "root-fallacy," as he calls it, saying that there is no evidence that such an association could have been present to the mind of the writer. He goes on to another illustration. The word for "worship" 'abodah and the word for "servant," 'ebed, are from the same root. Once commentator makes application as follows:

Latrevein which came in later theology to be the normal technical word for worship, means to serve, with the service of a hired labourer or slave. Significantly there lies behind it the Hebrew word 'abodah, which is the same root as the noun 'ebed: the Suffering Servant of the Lord, whose part Jesus assumed, is called in Hebrew the 'ebed Yahweh. The obedience of the Son of God, as the Suffering Servant of the Lord, is thus precisely the offering of latrevein, or worship.

Barr comments:

Precisely nothing of value is contributed by the fact that the word for worship and that for slave are from the same root in Hebrew. Though the Suffering Servant no doubt worshipped God, he was not so named because of this; his name does not mean 'worshipper' but 'servant', just as 'the servants of David' were not worshippers of that monarch but his officials and slaves. The connection made in the passage is a quite general association based neither on a semantic relation of the words, nor on any passage where conscious association takes place, nor on historical derivation of one word from the other, but purely on the possession of a common root.

Having called attention to some of the dangers of etymologizing, let us now attempt to evaluate its usefulness.

First, when properly handled and supported by known usage, etymology can furnish valuable illustrative material. For examples, a steward is the manager of a household, a trustee responsible for the handling of another's goods. A bishop is an over-seer, one with the oversight of the church entrusted to him. The word "Gehenna" as a name for hell gains some illustrative value from its association with the valley of Hinnom where the fires of the city dump never went out.

Second, etymology may sometimes give a clue to a special shade of meaning, not otherwise noticed. I offer an example of my own. While studying Rom. 12, I read verse 9, "Abhor that which is evil" and became interested in the word translated "abhor," apostugeō. The lexicon offered an additional meaning, "hate," but there is another word meaning "hate," miseō, much more common. What was the difference? I traced the word stugeō through various related forms, all with the general meaning "abhor, hate, loathe, abominate." Then I discovered the word styx, the name of the river that separated the land of the living from hades, the river of death. The idea dawned

on me that stugeō, means "to abhor, hate, shrink back from," like men dread the river of death. "Abhor that which is evil, like men shrink back from death." This passage is richer to me now as a result of an etymological study.

A third beneficial result of etymological study has been the help it has given in discovering the meaning of rare and obscure words. Particularly has this been true in Hebrew, because of the relative meagerness of the literature and the resulting large number of words which occur only once, or so few times that inductive study of usage is not possible. If we can study a word in enough different contexts the sense of these contexts will help to make clear the meaning. But if we see it only in one context it is extremely precarious to fix upon its meaning with any certainty. Here comparative etymology can help by suggesting root meanings and meanings of related words. This, used along with the study of the context, is often the only source of information there is. So, even though we recognize the dangers of such a method, when it is our only means we are grateful for it. Actually this method has been extremely fruitful in Old Testament studies.

Usage

The second, and the more important, general approach to the study of the meaning of words, is usage. Everyone seems to agree in principle that usage determines the meaning of words. Thus, Rollin T. Chafer, in his Science of Bible Hermeneutics, lists eight axioms, the third being, "Usage determines the meaning of words."⁵ In Terry's Biblical Hermeneutics there is a quote from a Mr. Whitney:⁶

Language has, in fact, no existence save in the minds and mouths of those who use it; it is made up of separate articulated signs of thought...and has its value and currency only by the agreement of speakers and hearers. It is in their power, subject to their will.

So the ultimate goal of word study must always be the meaning intended by the speaker and understood by the hearer, the meaning as actually used.

Sources for the study of usage. There is actually only one ultimate source for the study of usage in any language: that is the body of literature available in that language. To know how the Greeks used the word pistis or gīnōskō or any other word it is necessary to read and study all the places where such words occur. Practically, of course, this is not possible, at least not in a language like Greek. But it must be recognized that, other things being equal, the broader one's knowledge of the literature the better qualified he is to be an interpreter of it.

Since we cannot inductively examine every usage we must be content then to depend on secondary sources, which may be called our tools for the study of usage. These are primarily two.

First, and most immediately useful, is the lexicon, or dictionary. Actually, the lexicon is a concentrated gathering together of the results of many experts who are qualified and have had the opportunity to do the study of literature which we cannot do. It brings together and classifies the usages of words as actually found in the literature, making it available to all in usable form. Dictionaries vary greatly in their size, scope and format, and it seems an absolute essential that a serious interpreter of the Scriptures have at hand the best lexicons available, and understand how to use them.

Perhaps the second most important tool for the study of usage is a good concordance, preferably in the original language. While we cannot hope to study every occurrence of a word in the whole language, we can at least do so with the body of literature which makes up our Bible. It is well enough to depend on the labors of others by using a dictionary, but no definition in a dictionary will give the insight into the usage of a word like a personal study of every passage in the Bible where that word occurs.

Principles for the study of usage. I submit next a few suggestions to guide in the study of the usage of words.

(1) List and study every place where the word occurs in Scripture and outside, to the widest extent possible with your facilities.

(2) Try to find a common denominator which will link all the various occurrences around a general thought concept. This will be the general frame of reference for that word. Here the etymological study may be of help, for the word might not have changed its basic meaning. At least it will suggest a place to start. Be ready, however, to ignore the derivation if it doesn't fit naturally into the actual usage. Also, it must be recognized that there may not be any one common denominator. The usage may demand several general thought concepts. This is not at all strange, as a look at English will readily show. The word 'top', for example, in different contexts, is a verb, an adjective, and a noun, with several completely distinct general thought concepts (compare a house-top with a spinning top). The word "board" needs at least four frames of reference: (1) a piece of wood, (2) a panel of directors, (3) to provide food, and (4) to get on a ship.

(3) Apply this general word reference to the context of the passage in question, allowing the nature of the subject and any qualifying ideas to sharpen and narrow the general reference to a specific meaning for this place.

(4) Look for side indications which may help to delimit its meaning. For example, the author may have included in the context his own definition or explanation of his meaning. Thus, in 2 Tim. 3:17 Paul explains his use of the word artios, "perfect", by adding, "completely equipped unto every good work." And in Heb. 5:15 the teleioi, "perfect" are described as those who by use have their senses exercised to discern good and evil. The use of contrasts, antitheses or opposition may give a clue to the meaning. So "grace" in Eph. 2:8 is clarified by the added phrase, "not of works." Often the parallelism of Hebrew poetry will suggest the specific idea conveyed by a word, likewise the study of parallel passages in the Gospels.

(5) Give attention to the study of synonyms. The multiplying of words which have nearly the same general meaning, but each with its own particular shade or nuance to contribute to the general thought pattern, greatly enrich a language, and make it capable of expressing thought more precisely. Both Greek and English are rich in this respect and we should expect therefore to be able to interpret very precisely. Unfortunately, little work has been done in this field recently, and in my judgment this represents one of the most needed areas of study today.

(6) Keep in mind that part of the background of words in the Christian Scriptures is the historical and theological content of the Scriptures themselves. Look for the usage in the language of the day; for example, the way the koine Greek used the word. But also remember that the Old Testament Scripture with its Semitic background must have had its influence on the usage of the

New Testament writers who lived in that background. Also, the Christian faith necessarily must have had some effect on words, both in adding new meaning and in changing the meaning of words.⁷ All these factors must be taken into account in studying the usage.

GRAMMATICAL STUDY OF WORDS

The second part of this subject of semantics deals with the contribution which grammatical or syntactical relationships make to the meaning of words. These relationships include such factors as gender, case, tense, voice, mood, state, order of words, modifiers, etc. In an illustration given just above we saw how the word "spinning" affected the meaning of the word "top." So in Greek, it is impossible to talk about the meaning of the verb balein without dealing with its tense stem, for the punctiliar nature of the aorist stem is a part of the meaning of that word. How this same principle applies to Hebrew may be seen in this comment by Barr:

I would think it safer, for example, to take the formation of the hiphil in a Hebrew verb as a new formation semantically rather than as a variation within a paradigm. This means that it may have its own semantic history; and hence its semantic value has to be determined for itself and not by a process of schematic reasoning from the qal.⁸

Of course, it is not my purpose to re-teach Hebrew and Greek grammar at this point, or even to attempt to illustrate the importance and significance of this aspect of word study. Perhaps it will be sufficient to pick out a few of the places where grammatical study has been weak. I shall use the Greek only.

The Use of the Article.

At first it seems very convenient to the beginning Greek student that Greek has a definite article just like English has, and uses it in much the same way. But unfortunately many never get beyond the elements, and never discover that there are very important differences as well. So very commonly we hear men arguing, "The Greek has the article; therefore it should be translated 'the faith,' 'the Christ.'" But who would want to insist on "the Jesus"? Or, "There is no article in the Greek, therefore it should be translated a life, a son." In John 1:1 we read, "and the Word was God." "God" does not have the definite article. So Jehovah's Witnesses read it "a god," and make Christ something far less than God Himself. And many students with only a slight exposure to Greek do not know how to answer them. Actually, the Greek expression as it stands without the article is the strongest possible way that John could insist on the deity of Christ, for the absence of the article characterizes and describes and emphasizes the nature of the noun. To insert the article here would make this passage teach the heresy of Sabellianism, that Christ and the Father are identical. Similarly, the proper understanding of the article clears up the difficulty in Heb. 1:2 where the KJV has "his Son" (with "his" in italics) and the ASV reads in the margin, "Gr. a son." Actually the meaning is "a person whose nature may be described by the term 'Son.'" It is merely naming God's new spokesman; it is giving his rank and pedigree, and the passage is stronger for that grammatical insight. "The faith" in Greek may rightly be in one place insisted upon to mean "the body of truth which we call the Christian faith." In another context it may mean "the faith which was mentioned in the preceding verse." Both are valid uses of the article. The point to be made here is that the study of the word theos in John 1:1 or huiōi in Heb. 1:2 is not complete without a study of the grammatical relations of these words, even to the significance of a word that is not there.

The Aorist Tense

Perhaps one of the commonest misconceptions in Greek grammar is in the meaning of the aorist tense. The grammars call it the tense of punctiliar or point action, simple occurrence, as opposed to continuing or repeated action, with the idea of past time added for the indicative mood. But often the simple occurrence is understood to mean single occurrence, point action is taken to mean instantaneous action, and non-repetition is construed to mean once-for-all, never-to-be-repeated action. So we commonly hear the aorist described as indicating once for all, instantaneous action, never to be repeated.

How far this interpretation is from the truth may be seen by trying to impress this meaning on the tense every time it occurs. Let me offer some examples.

John 2:20: "During forty and six years this temple was built in an instantaneous, once for all, single act of construction, never to be repeated."

Mt. 23:2: "The scribes and Pharisees once and for all sat down on Moses' seat. All things therefore whatsoever they say to you once and for all, never to be repeated, you do that instantly, once for all, never to be repeated, and then keep on doing it."

Mt. 27:8: "Therefore that field was once and for all called 'The field of blood,' never to be repeated, until this day."

Nor are these examples unusual. They can be repeated on practically every page of the New Testament. While I was preparing this paper I opened my Greek Testament at random to Luke 4. Verse 13 might be read, "and the Devil having completed once and for all every temptation, never to be repeated, he instantly went away from him once and for all, never to come back, for a season." Skipping over dozens of illustrations I came to verse 29, "And all who were in the synagogue were once and for all filled with wrath when they heard these things once and for all and having risen up once and for all they immediately in one single act of throwing, in one great big heave, they threw him clear out of the city, and they brought him once and for all unto the brow of the mountain where their village was built, so as to cast him headlong once and for all. But he having once and for all passed through their midst was going on."

The fallacy behind this popular misunderstanding of the aorist tense is the failure to distinguish between the event being described and the statement about that event. "I went to town"--that is a statement about a fact. It simply says, "I did it, it happened." Of course the event itself was a long series of events, a process that took half the day. But when I said, "I went to town," I was not interested in calling attention to these details. This is precisely the aorist tense in Greek; simple occurrence; a whole series perhaps of details and processes, but all concentrated in the thought of the speaker into a point-concept and the simple statement made, "it happened." Thus the aorist is the most colorless, the least distinctive of all the tenses in Greek. It is the catch-all tense which was used whenever there was no particular reason to emphasize duration or abiding result. From the viewpoint of exegesis a safe rule, perhaps slightly exaggerated, might be: When you come to a present, or imperfect, or perfect tense, dig into it and squeeze out of it its full significance. But when you come to an aorist tense, translate it as simply as possible and forget it.

Nineteen hundred years ago "Christ came into the world" (1 Tim. 1:15). That is an aorist statement, simple occurrence, it happened. But if I say it was an instantaneous once for all coming never to be repeated, I am misrepresenting the fact, for his coming was actually a long series of events involving many prolonged processes covering many years of time, and it is going to happen again.

The Conditional Sentence.

A third illustration of a common grammatical fallacy is the treatment of conditional sentences. Kenneth Wuest, in his works which are so commendable in so many ways, occasionally falls into this error. In dealing with Rom. 6:5 (KJV, "for if we have been planted together in the likeness of his death") he says, "The word 'if' in the Greek is not the conditional particle of an unfulfilled condition. It is a fulfilled condition here, its meaning being 'in view of the fact.'" ⁹ What does he mean by a fulfilled condition? I think the natural meaning would be that here the form of the Greek expression makes it clear that there is really no 'if' involved at all. The Greek says "in view of the fact that such and such is actually so." In John 10:35 he uses the word 'since' to translate this type of condition. Two verses later however, vs. 37, 38, the same type of condition occurs twice. Here he translates "assuming that..." ¹⁰ Why the change? Obviously because his "in view of the fact," or "since" won't fit here. "In view of the fact that I am not doing the works of my Father" cannot be what Jesus said, so he resorts to "assuming that." But it is still a condition determined as fulfilled, exactly like the others. Therefore, the fulfilled conditions of vs. 35 and of Rom. 6:5 do not mean what he made them mean by his translation and comment.

Again the problem is a careless misapplication of the grammatical point. A condition determined as fulfilled has nothing whatever to do with the truth or reality of the supposition, only with the way the author is looking at it. For the sake of argument he assumes it as fact and draws a conclusion from it. As in John 10:37 already used, Jesus states two opposite assumptions and draws conclusions from them. He uses exactly the same form of conditional sentence for both, knowing well that only one could possibly be the actual truth. Thus to translate this simple condition of *ei* with the indicative by "in view of the fact" or "since" is a very serious mistranslation.

In conclusion, the best preparation for proper Biblical exegesis, particularly in matters of semantics, the meaning of words, including both lexical and grammatical study, is the widest possible experience with and constant practice in the use of the original languages. One dare not look up a word in the analytical lexicon, discover it is a verb in the aorist tense, turn to the aorist tense section of Dana and Mantey, then say, "The original Greek says so and so."

DOCUMENTATION

1. For fuller treatment of this law, see Muller, Max, The Science of Languages (New York: Scribner & Co., 1871), pages 274-298, and Metzger, Bruce M., Lexical Aids for Students of New Testament Greek (Princeton, N.J.: 1935), pages 98-101.
2. Quoted in Muller, *op. cit.*, p. 254.
3. Snaith, Norman H., "The Language of the Old Testament." The Interpreter's Bible, I, p. 224, 225.
4. Barr, James, The Semantics of Biblical Language (London: Oxford University Press, 1961), pp. 116, 103.
5. Chafer, Rollin T., The Science of Biblical Hermeneutics (Dallas, Texas: Bibliotheca Sacra, n.d.), p. 28.

6. Terry, Milton S., Biblical Hermeneutics (New York: Eaton & Mains, 1890), p. 73.
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8. Barr, op. cit., p. 102.
9. Wuest, Kenneth S., Treasures from the Greek New Testament (Grand Rapids: Eerdmans, 1953), p. 89.
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THE QUMRAN COMMUNITY AND NEW TESTAMENT BACKGROUNDS

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Ever since the discovery by a Bedouin shepherd in 1947 of some ancient leather scrolls hidden away in a cave in the Judean Desert, laymen as well as scholars around the world have had their interest captivated by the Dead Sea Scrolls. Inasmuch as the original finds included portions of the Old Testament, in manuscripts 1000 years older than most others currently possessed, much of the initial interest was centered upon the scrolls as witnesses to the Old Testament text.

However, it soon became evident that these documents were part of a library, one that was connected with the nearby ruins of Qumran. Archaeological studies, including excavation of Khirbet Qumran in 1951, soon revealed the existence of an ancient religious community with facilities such as dormitories, a common dining hall, cisterns, and a scriptorium, for conducting its distinctive way of life in this isolated spot. Coins found in the ruins helped to date the occupancy. The conclusion reached by scholars was that the community was established around 100 B.C., abandoned, and then reinhabited by the same group until A.D. 68. Later a Roman garrison was apparently stationed there, and still later the revolutionists of the Second Revolt may have used the ruins as a dwelling.

Now it is obvious that we are dealing with a Jewish religious group contemporary with the New Testament scene. Hence it is legitimate to search carefully into these records to enrich our understanding of the Palestinian environment of Jesus, the Apostles, and the Christian faith. Perhaps we shall be able to find explanations for some of the thoughts which are reflected in the New Testament without adequate Old Testament background. We may discover that many of the ideas which we have habitually been attributing to Hellenism or incipient Gnosticism were really quite at home in Jewish thought.

But if we do discover such parallels, we must beware of the serious error of explaining all parallels as "influences." For example, the fact that immersion was practiced as a purificatory rite in the Qumran Community does not prove that John the Baptist was a member of the order, nor that he borrowed this rite from them. Rather we must be content to observe that many of the ideas found at Qumran must have been widespread in Jewish circles in the first century. Our New Testament writers, therefore, were dealing with many concepts and terms which were well known and understood.

I wish to discuss five areas of relevance between the Qumran materials and the New Testament records, although there are many, many more that could be considered.

THE MESSIANIC IDEA

The term messiah in the Old Testament is the common term "anointed," and was used of those who were regarded as holding office by divine right. Even the pagan king Cyrus (Isa. 45:1) was so designated because he was God's chosen instrument for having Jerusalem rebuilt. Only in

Dan. 9:26 is the term clearly used as the title of an eschatological personage. In the apocryphal and rabbinic literature, however, Messiah becomes a title (e.g. Enoch 48:10, Mishnah Berakot 1.5). LaSor reminds us of the need to determine whether the word is being used in a particular literature as a proper name or as merely a general designation of any who might be of the class of "anointed ones."¹

In the Qumran materials, the following passages appear:

And they (the members of the Qumran Community) shall be ruled (or: judged) by the first laws with which the men of the community began to be disciplined until the coming of a Prophet and the anointed ones of Aaron and Israel.

1QS ix, 10-11.²

Here one notices the reference to a future prophet, and apparently two messiahs, a priestly one from Aaron, and a lay one of Israel.

No one [is allowed to touch] the first part of the bread or [of the wine] before the priest...And there [after shall] the Messiah of Israel reach for the bread, [and then (only)] shall the whole congregation say the benediction each according to] his rank."

1QSa ii, 18f.³

In this passage the Messiah of Israel is clearly subordinate to the priest who seems to be in all likelihood the anointed priest, i.e. the Messiah of Aaron.

[And the Priest], the Anointed One, shall come with them, [for he is] the head of the entire congregation of Israel; [and before him shall sit the sons] of Aaron, the priests; and the [conveners] of the Assembl (?), the honored men, they shall sit [before him, each] according to his place of rank. And then [shall come the Messiah] of Israel; and before him shall sit the heads [of the tribes, each] according to his place of honor....

1QSa ii, 12ff.⁴

This passage presents the chief messiah as the high priest and head of the congregation, and the second messiah as the political leader, subordinate in rank to the former. It is a description of what may be termed a future messianic banquet. Cf. Mt. 8:11.

Similar concepts appear in the Testaments of the Twelve Patriarchs regarding a messiah of Levi and a subordinate messiah of Judah.

LaSor, however, takes issue with many of these conclusions, and insists that the Qumran literature cannot be pressed sufficiently to establish such a clearcut Messianism. He says: "...the word Messiah in the Qumran writings, partakes more of the nature of a common noun ("anointed one"). There is no clear evidence that any specific personage was known as "the Messiah."⁵

Most other scholars, however, are convinced that Qumran had its doctrine of Messiah. F.F. Bruce states: "The Qumran Community, then, had its messianic doctrine. One point in which it differs from the messianic doctrine of the New Testament...is its expectation of three distinct personages at the end of the age, whereas the Christian Messiah was Prophet and Priest and King in one."⁶

With such ideas regarding Messiah being current in the first century, we have a broader understanding of the question put to John the Baptist in Jn. 1:21 by the deputation from Jerusalem. After disposing of the identification as Messiah, and Elijah, they asked, "Are you the Prophet?," and John's immediate denial shows that he knew exactly what they meant. They must have referred to the prophecy of Deut. 18:15ff., which is mentioned also in the Manual of Discipline (1QS ix, 8-11). The same concept appears in Jn. 6:14 after the feeding of the 5000. Twice in Acts the identification of the prophet of Deut. 18:15 with Christ is clearly made (3:22, 7:37). Compare also the voice at the Transfiguration, "This is my beloved Son, hear ye him," with Deut. 18:15, "a prophet like unto me...him ye shall hear." But obviously not all of our Lord's contemporaries identified the two offices. John's questioners provide one clear instance. Qumran provides another.

The confusion in Qumran over these Messianic personages, however, may help explain the reluctance of Jesus to call himself "Messiah" in any public announcement. To have done so would have caused men to understand the title in the light of contemporary and often erroneous theories. And since the functions of the prophet, priest, and king are combined in the New Testament concept of Jesus the Christ, it was much better to avoid the technical title as a general rule during His ministry.

Could Jesus have been accepted as Messiah by such an Essenic group as found at Qumran? Allegro discusses the hypothetical possibility and suggests that there would be nothing to preclude the acceptance of Jesus by the Qumran sect as the Messiah of David (i.e. of Israel), since the idea of suffering, death, and resurrection would have been no great problem. However, he goes on to show how the disciples of Jesus would have been faced with the problem of following a master with a subordinate position in the Messianic Reign. And by the time the Epistle to the Hebrews was written Jesus was clearly placed in the role of priestly messiah as well as Davidic messiah, and this would be contrary to Qumran doctrine.⁷

One additional difference between New Testament Christology and the Messiah (or Messiahs) of Qumran is the absence of any hint of the pre-existence of Messiah as viewed by Qumran.⁸

JOHN THE BAPTIST

Attempts to identify the Qumran Sect with known Jewish groups have produced numerous suggestions. Among the proposed identifications are the Pharisees (particularly the scribes), Sadducees, Zealots, Ebionites, Dositheans, and Therapeutae.⁹ By far the most widely accepted conclusion, however, is to see in the Qumran Community a group of Essenes, or at least an Essenic-type of sect.

The Essenes are not mentioned by name in the New Testament, but they are described in some detail by the first century historian Josephus (Wars, II, 8, 2-13), and he is our chief source of information. (Antiq. XIII, 5, 9; XV, 10, 4-5) Theologically they were akin to the Pharisees, in their veneration for the Law, and their belief in the supernatural. To this was added an ascetic way of life. They lived on the western side of the Dead Sea, as well as in towns of Judea and perhaps Syria. They had community of property, admission came only after a probationary period,

and marriage was generally forbidden (though some Essenes did marry, says Josephus). They were people with high moral values, repudiating any indulgence of sensual desire.

Similarity to many of the Qumran practices is obvious, and one also notices a certain kindred spirit in early Christianity. The emphasis upon spiritual values as opposed to material concerns and the community of goods are unmistakable parallels. Can it be that there was some contact between this desert community and the teachings of Jesus and his followers? If so, then the most plausible point of contact would be through John the Baptist. The theory goes something like this: John was born as the child of aged parents (Lk. 1:7). Since Luke 1:80 and 3:2 tell us that he spent his early life in the deserts, it is conceivable that his parents had died, and he was brought up by Essenes, perhaps at Qumran. After all, someone had to take care of him as a child in the desert. We do know that Essenes who denied themselves marriage would take children to rear as their own (Josephus, *Wars*, 11, 2). John's ministry was in the wilderness of Judea, the very territory of Qumran. Furthermore the Qumran Manual of Discipline states that the community was located there away from the habitation of perverse men in order to "go into the wilderness to prepare the way, i.e. do what Scripture enjoins when it says, 'Prepare in the wilderness the way...make straight in the desert a highway for our God.'" (1QS viii, 1-19, Gaster translation). The reference is to the study of the Law in order to prepare themselves for the messianic age. Now it must be observed that it was this very passage from Isa. 40:3 which John used in his initial preaching, as recorded in all four Gospels. It must be noted, however, that if John actually did have contact with Qumran, he must have been dissatisfied with the way in which the Qumranians were fulfilling Isa. 40:3. For he made no attempt to get his converts to abandon the nation and join the ascetic community in the desert. The baptism of John was of a similar type to Qumran in that it was not initiatory but purificatory. Yet it differed in that it did not demand a separation from Israel.

Before one is ready to adopt any such theory on the basis of certain fascinating parallels, he must consider also the differences, and remember that parallels do not necessarily constitute contacts. This theory contains a great many unproved identifications, and the student will do well to reserve his final conclusions and not form rash judgments.

First, the identification of Qumran with Essenism is far from certain. Although certain similarities are unmistakable, there are dissimilarities. Qumran had women; the Essenes did not. Qumran allowed a limited amount of private property; Essenes did not. The copper scrolls from Qumran indicate that the community apparently collected silver and gold; the Essenes did not. Qumranians allowed slavery, oath-taking, anointing with oil; Essenes forbade all such. Qumran apparently had no antipathy to animal sacrifice; Essenes were not admitted to the temple and never attempted animal sacrifices. Since, however, the Essenes had numerous communities, some with differing practices, the most we can safely say at present is that Qumran was a group similar in some respects to what we now know of the Essenes.

Furthermore, identification of John with the Qumran Community on the basis of the few statements recorded in the Gospels is a most precarious business. In the absence of any positive statement, and from the very obvious difference in his preaching and the demands laid upon his converts, the identification is most unlikely. His mixing with outsiders, and his evangelistic call would have excluded him from membership in the community. One scholar expresses it thus:

That John may have grown up in the Qumran group is a possibility that cannot at present be denied. But if he did, it seems to me that he must have parted company with them when he began to preach his gospel of repentance. With true prophetic insight he placed the Messiah within Israel, and he left for the Messiah the task of separating the true Israel from the false (Matt. 3:11-12).¹⁰

CERTAIN TEACHINGS OF JESUS

It is recognized by even the most casual reader of the Gospels that Jesus in his teaching ministry emphasized spiritual values in contrast to the mere mechanical observance of laws and regulations. That such should be so in a time when the religious leaders of the nation had stressed the letter to the almost complete ignoring of the spirit is entirely understandable. The fact that other voices were likewise raised against an unspiritual religion should not surprise us nor should it minimize our conception of the uniqueness of Jesus, for that lies not primarily in his ethical teachings, but in his Person and the redemption which He accomplished.

Studies in the Qumran literature reveal a similarity to certain ethical teachings of our Lord. This is not true in every instance, by any means. Jesus was not an Essene. On occasion he takes issue directly with a tenet now known to be held at Qumran. But knowledge of this literature does increase our awareness of Jewish thought at this period, and thus enriches our understanding of the audiences which Jesus addressed.

One example is the statement in Matt. 5:43, "You have heard that it hath been said, You shall love your neighbor and hate your enemy. But I say unto you, Love your enemies." Now the statement that one should love his neighbor is in the Old Testament (Lev. 19:18), but nowhere can one find Scripture giving the command to hate one's enemies. Yet Jesus avers that his listeners were familiar with that additional idea. Now we know that the Qumranians, as one group at least, held this belief.

Everyone who wished to join the Community must pledge himself...to love all whom He has chosen and hate all that He has rejected (1 QS i, 4, Gaster translation).

To hate all the children of darkness, each according to the measure of his guilt (1 QS i, 10, Gaster translation).

He is to bear unremitting hatred towards all men of ill repute, and to be minded to keep in seclusion from them (1 QS ix, 21f., Gaster translation).

Jesus, therefore, in the Sermon on the Mount denies the validity of this popularly-held belief that love for one's neighbor also involves hatred for enemies. One may conclude that Jesus was familiar with the doctrine (and of course we cannot state that it was limited to the Qumran sect), but He was certainly not in sympathy with it.

Christ's teaching more closely parallels the tenets of Qumran when He deals with adultery and divorce. In Matt. 5:28 Jesus teaches that the sin of adultery goes deeper than the final act; it is involved with the unholy glance. At Qumran we find the following:

Lustful eyes (or, eyes of unchastity). 1 QS i, 6.
 Those who do not lust after their eyes. 1 QpHab v, 7.
 Thoughts of sinful lusts and eyes of wantonness. CD iii, 3.11

Regarding divorce, Matthew's Gospel (19:3-9) records Jesus as teaching a much stricter view than Hillel (who allowed divorce for almost any conceivable cause) and perhaps more rigid than Shammai (who allowed divorce for a woman's shameful conduct). In the passage Jesus cited the purpose of God in creation by quoting from Gen. 1:27 and 2:24. His argument was that since God's purpose called for man and wife to be one flesh, any disruption of marriage violates God's will. It is instructive to note the teaching of the Damascus Document in this connection and the reason cited for it: "...fornication by taking two wives during their lifetime, whereas the foundation of the creation is, 'male and female he created them'" (CD vii, 2, Burrows translation).

In conformity with Jesus' teaching about not resisting evil (Mt. 5:38f.), 1 QS x, 17f. states: "I will not repay a man with evil, I will follow a man of power with good, for God has judgment over all life, and he repays each according to his works" (Schubert translation).

However, the incident in which Jesus healed a withered hand on the sabbath, and then reproached his critics, finds our Lord in violation of Qumran teaching. He stated: "What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man of more value than a sheep!" (Mt. 12:11-12 ASV.) The Sabbath regulations in the Damascus Document were more rigid than this. "Let not a man help an animal to give birth on the Sabbath day; and if she lets her young fall into a cistern or ditch, let him not raise it on the sabbath" (CD xiii, 23).

One final instance of our Lord's ministry as possibly relevant to the Qumran literature should be cited. The Last Supper, instituted by Jesus and invested with special significance, was continued as the Agape by the early church, and partaken of along with the sacred symbols of the Eucharist. In the early days of the Jerusalem church, the meal was observed daily. Difference of opinion as to the original setting of this meal is of long standing. It is commonly asserted that it was the Passover Feast, at which Jesus invested certain elements with new significance. However, John's Gospel certainly seems to date this meal as in advance of the Passover. Other problems with such an identification are given by Kuhn, and summarized here.¹²

- a) The Last Supper was a meal enjoyed by a group of men only, whereas the Passover was a family meal. Women and children would have been present. If this be the Passover, where are the women of Mk. 15:40, 16:1?
- b) Why were only the Twelve present? This was not characteristic of meals with Jesus, now would a Passover meal call for such an arrangement.
- c) In keeping with the family character of the Passover, the family head presides; yet Jesus is not portrayed as such, but as leader and master.
- d) At Jewish meals and at Passover, the family head gives the opening blessing over the bread, but another gives the closing benediction over the "cup of blessing." Yet Jesus pronounced both as a matter of course.

Scholars, however, have noted certain similarities between the Last Supper and the communal meal at Qumran. At Qumran only men partook of the meals and only those of the inner circle. Furthermore, the presiding host is the properly appointed leader of the community, who pronounces both the blessings over the bread and the wine at the beginning of the meal.¹³ The daily observance by the Jerusalem Church is paralleled by the same custom at Qumran.

Admittedly these parallels are interesting, but what we do with them is of great importance. No one with any respect for all the evidence available would say that Jesus was an Essene, nor that the Last Supper was a meal consciously patterned after Qumran. The differences are too great. Jesus and his followers were not and did not become an esoteric community, withdrawn from society and guarding secret doctrines. Furthermore the early church which perpetuated this meal daily also went every day to the Temple (Acts 2:46), whereas the Judaistic cult remained aloof from it. Finally, there is not the slightest suggestion that anything like the Savior's words, "This is my body which is broken for you," were anticipated by the Qumran observance. And this is the very heart of the Christian significance in the meal. If, therefore, we may see how Jesus took a not-known practice and invested it with new meaning, this is not really different from his methods on other occasions (e.g., washing of feet, baptism). But the procedure of this meal, both in the restricted number of participants and the character of its details, is so germane to the setting that one need not look beyond it for its explanation. It explains itself. It was the natural thing to be done at this particular juncture in the gospel history.

In concluding this section, it should be observed that Jesus could not by the greatest of imagination have been a member of the Qumran Community. He shows a freedom from the Law which finds no parallel in the legalistic spirit of Qumran. He rejected the asceticism which Qumran practiced. Isolated parallels in doctrine are not the sort that demand indebtedness; neither are they the sort for which Qumran could claim origination.

THE JOHANNINE LITERATURE

Students of John's writings, both the Gospel and the Epistles, have long noted the modified dualism he reflects, in which the world is viewed as containing two realms, one of light and another of darkness. Attempts were usually made to find allusion to Gnostic dualism, and some used these conclusions as a basis for insisting on second century authorship. With the discovery of the Qumran documents, however, the picture has changed. R.E. Brown states: "In no other literature do we have so close a terminology and ideological parallel to Johannine usage."¹⁴

The passages in John are numerous and well known.

The light shineth in darkness (Jn. 1:5).

Light is come into the world, and men loved darkness rather than light, because their deeds were evil (Jn. 3:19).

He that followeth me shall not walk in darkness but shall have the light of life (Jn. 8:12).

Et al.

Similar concepts are prevalent in the Dead Sea literature. The name of one document (1QM) is The War of the Sons of Light and the Sons of Darkness.

Frank M. Cross compares a passage in the Manual of Discipline with 1 John, where the similar concept and terminology are striking.¹⁵

(God) created man to rule the world and He established two spirits by which (man) would walk until the time appointed for His Visitation (i.e. Last Judgment): these are the spirits of Truth and Deceit (or wickedness). In a source of light are the origins of (the Spirit of) Truth and from a well of darkness the origins of (the Spirit of) Error. The rule of the children of righteousness is in the hand of the Prince of Light (so that) they walk in ways of light; the rule of (all) children of error is in the hand of the Angel of Darkness...and all the spirits allotted to him (attempt to) make the children of light stumble, but the God of Israel and His Angel of Truth are a help to all sons of light (1QS 3:17-23).

Compare to this 1 Jn. 3:17:

Children, let no one lead you astray. He who does righteousness is righteous, as he is righteous; he who commits sin is of the devil, for the devil has sinned from the beginning. To this end the Son of God was made manifest, that he might destroy the works of the devil. None that is born of God commits sin, for His seed abides in him (so that) he is not able to sin, because he is born of God. By this the children of God are made known, and the children of the devil. Everyone who does not do righteousness is not of God.

See also 1 Jn. 4:1-6, especially the phrases "the spirit of truth" and "the spirit of deceit."

This concept of dualism in John is closer to Qumran than to Gnosticism, for Gnostic dualism was physical. Yet John's concept does contain differences from Qumran. In John the leader of the forces of light is the uncreated Word (cf. 1:5, 9:5), whereas in Qumran, the leaders of light and darkness are two created beings. Also in John, victory of the light is in sight (Jn. 1:5, 12:31, 16:33, 1 Jn. 2:8), but in Qumran it is still in the future and the present struggle is waged on equal terms (1QS 4:18-19). In John one becomes a son of light by faith in Christ; in Qumran by accepting the community's interpretation of the Law.

Nevertheless, there was a common theological language, and such familiar phrases as "to do the truth," "life eternal," "light of life," and "that they may become one" are found in these documents as well. This is not to argue that John was a Qumranian, nor even that he was in any way significantly influenced by the sect. But it does point up the fact that the ideas and terminology found at Qumran must have been widespread among first-century Jews. W.F. Albright, the noted Biblical archaeologist, says that the terminology of John's Gospel, which is frequently used as argument for a late date, has Palestinian parallels before the Christian era.¹⁶

THE PAULINE LITERATURE

Certain similarities are to be found in the Qumran texts to the terminology and ideas in Paul's writings. His reference to the "mystery of lawlessness" (2 Thess. 2:7) is much like the "mystery of evil" in the Thanksgiving Psalms of Qumran. And his reference to Belial (2 Cor. 6:15) reproduces a frequently used expression in the Dead Sea Scrolls.

Burrows calls our attention to these and other parallels.¹⁷ He notes how Paul's utter distrust of all human righteousness is not unlike certain statements in the scrolls. For example: "I know that righteousness does not belong to a man, nor to a son of man blamelessness of conduct; to the Most High God belong all works of righteousness" (Thanksgiving Psalms, IV).

He further cites an approximation of Paul's doctrine of justification, as found in the concluding psalm of the Manual of Discipline:

As for me, if I slip, the steadfast love of God is my salvation forever;
And if I stumble in the iniquity of flesh,
My vindication in the righteousness of God will stand to eternity.

.....

And in his steadfast love he will bring my vindication.
In his faithful righteousness he has judged me,
And in the abundance of his goodness he will forgive all my iniquities.

Thus the concept seems clear, that in pre-Christian Judaism there was the belief by some at least that man's righteousness is unavailing, but there is a righteousness of God which He confers. Yet in the Qumran texts we find this righteousness conferred as men followed the precepts of the Teacher of Righteousness (apparently the founder of the sect) and engage in a doing of the Law. With Paul, however, justification is by faith alone, and this faith to be exercised in Christ and his redemptive work. Of a redemption of the sort Christ performed, the Qumran sect knew nothing.

Other parallels might be discussed, but one more must suffice. The heresy combatted in certain of Paul's epistles, particularly Colossians, has always been a matter of concern to scholars. Identification of the Colossian heresy as Gnostic led some to a dating of the epistle in the second century. Yet the presence of Jewish elements (e.g. 2:16) would seem to argue for a sort of amalgamation of Judaistic and early Gnostic teachings. Lightfoot in an earlier day made out a good case for identifying the Colossian heresy as basically Essenism. Our present knowledge of the Qumran sect reinforces this view considerably.

The asceticism at Colosse is quite in harmony with what we find at Qumran. Attention paid to events of the calendar (2:16) are paralleled by the adoption of a special calendar at Qumran, different from normative Judaism. And the warning against certain "philosophy and vain deceit after the tradition of men" and emphasis upon true wisdom and knowledge (Col. 2:3, 8) are particularly applicable to the sectarians, who claimed frequently in the scrolls to possess special knowledge, and who gained this knowledge from the spirit of truth, the prince of lights (1QS 3:13ff.). The puzzling reference in Colossians to angel worship (2:18) may be partly explained by finds at Qumran. The spirit of truth who is to guide men and is venerated as one sent from God is also called the angel of truth. Although information still is lacking as to precisely what form this veneration took, the attention given to an angel as the source of guidance for life can be understood in harmony with Paul's terminology without great difficulty. Hence, even if it may be asserting too much to say that the Colossian heresy is to be strictly identified as Essenism, we can say that it is unnecessary to doubt Pauline authorship on the grounds that the heresy combatted was a much later development. The Dead Sea Scrolls reveal at least that there were tendencies in first century Judaism to adopt certain concepts and expressions which appear also in Gnostic groups at a later time. And the cleavage between Jewish thought and Hellenistic Gnosticism was not as sharp as commonly believed.

The Qumran texts thus have provided much information as to the Palestinian environment of Christianity. Similarities to the NT record, while by no means an indication of indebtedness on the part of either, do reveal that the concepts discussed by John the Baptist, Jesus, and the Apostles, did not fall upon ears totally unacquainted with their terminology. Men were thinking about spiritual matters. Some were dissatisfied with the materialism that had engulfed so many. And the glorious message of the gospel and the New Testament record in which it is embodied were as relevant to the first century as to any succeeding generation.

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BOOK REVIEWS

THE BIBLICAL DOCTRINE OF JUDGMENT. By Leon Morris. Wm. B. Eerdmans Publishing Co., Grand Rapids. 72 pp., \$2.00.

Those who are acquainted with the writings of Dr. Leon Morris will once again recognize in this concise and competent study of the Biblical doctrine of Judgment the author's ability to present in an unobtrusive and interesting style Biblical doctrine by inductive research and analysis. He does this first by examining the most important and frequently used words for judgment in the Old Testament, setting forth the root or fundamental idea in these terms with respect to man and God. Dr. Morris demonstrates, for example, how Biblical usage illustrates that the fundamental idea in mishpat, the basic Old Testament term for judgment, is that process whereby one discriminates between right and wrong and takes action as a result. "Judgment is a quality of action" and is, therefore, fundamentally dynamic, rather than a mere legal and intellectual activity carried out in academic detachment.

After an examination of the various Old Testament terms and concepts, Dr. Morris turns to the idea of judgment in the New Testament and discusses krinō as a present reality and future certainty. The weaknesses of some of the concepts of modern critical scholarship with respect to future judgment, such as the "realized eschatology" of C. H. Dodd, and R. Bultmann's "reinterpreted eschatology," are illustrated in this brief but scholarly study.

HOBART E. FREEMAN

Grace Theological Seminary

THE MESSAGE OF GENESIS. By Ralph H. Elliott. Broadman Press, Nashville, Tenn., 1961. 209 pp., \$4.50.

The Message of Genesis is an attempt to set forth a theological interpretation of Genesis from the critical viewpoint. The author, while rejecting some of the older conclusions of the Wellhausen school, nevertheless follows the documentary

theory of the Pentateuch along the lines enunciated by the Scandinavian or Uppsala school of oral tradition. Mosaic authorship of Genesis is thus denied, since much of the material of Genesis is said to have been collected gradually over a period of centuries at various worship centers. The material of the Pentateuch was passed down orally over the centuries as traditions, until ultimately certain emphases became characteristic of at least four major worship centers in Israel. When all this material was finally collected and written down, these traditions became the four so-called "documents" of the Pentateuch--JEDP.

By setting forth these methodological presuppositions as the basis for his interpretation of Genesis, the author has laid the foundations for the denial of the historicity and literal nature of Genesis 1-11. We are told to think of the stories of Genesis--the Creation, Fall of Man, Noah's Ark and the Flood, the Tower of Babel, and the like, in the same way as we think of the parables of Jesus as symbolical stories, not literally true, but merely intended by their authors to teach spiritual and religious principles with respect to God and man.

However, in spite of the author's labored efforts to form some kind of a synthesis between the conclusions of modern criticism and the historicity of the Genesis narratives, conservative scholarship would contend that it is highly doubtful that he has presented the message of Genesis in the Biblically recognized meaning of the term.

HOBART E. FREEMAN

Grace Theological Seminary

ADVENTURES IN THE HISTORY OF PHILOSOPHY. By John F. Gates. Grand Rapids: Zondervan Publishing House, 1961. 256 pp., \$4.50.

The book, Adventures in the History of Philosophy, is precisely what the title suggests. The study of philosophy, by no means the least difficult of disciplines, can be a formidable, and often boring, area of study. The unique value of Dr.

Gates' book is to be seen in his method of dealing with the history of philosophy which is presented more as an adventure than a technical or exhaustive study of historical philosophical development.

The author presents his study by dividing the history of philosophy into four periods--Ancient, Medieval, Modern, Contemporary, and discusses such outstanding thinkers as Plato, Aristotle, Augustine, Aquinas, Anselm, Kant, Hegel, Kierkegaard, Schopenhauer, Hume, Marx, Royce, James, Dewey, Barth, Brunner, and others.

After dealing briefly with a biographical sketch of each philosopher, Dr. Gates, in a clear and incisive manner, sets before the reader the main thrust of each philosophical system in a style that will commend itself to those who may have the inclination to pursue a technical study of philosophy, but, nevertheless, want some understanding of the historical development of philosophical thought, its problems and weaknesses, and its influences on contemporary thought, especially as it is expressed in Liberalism and Neo-Orthodoxy.

HOBART E. FREEMAN

Grace Theological Seminary

I SAW THE LIGHT. By H. J. Hegger, translated from the Dutch by H. De Jongste. The Presbyterian and Reformed Publishing Company, Philadelphia, 1961. 171 pp., \$3.75.

This book is a revealing study of the struggle which took place in the soul of a former Roman Catholic priest as he sought to reconcile the traditional doctrines of the Roman Church with the reality of life itself.

From the very first the author manifests an honesty and sincerity which has characterized the testimony of many others who have written about the same theme. It is this integrity which gives the book its great value. This is not the testimony of an embittered and vengeful man, but rather of one who has faced the truth objectively, and

then, with quietness of spirit, has written the account of the inward conflict which terminated with the deep conviction that Jesus Christ is the Way, the Truth, and the Life.

The book is free of any unjust criticism of the Roman Catholic Church, although the author clearly points out the major errors which keep her followers from the light of God's Word and from having the assurance of eternal salvation. He does not dwell on the sordid and baser sins of the priesthood, but rather tries to point out the doctrinal errors which lead many of the clergy into a carnal life. He makes it very clear that "doctrine does determine conduct," and, therefore, even many sincere and good men otherwise fall into sin as a result of false teaching concerning the Bible doctrine of Sanctification.

This book can be especially helpful to those who deal with Roman Catholics in personal work. There is nothing more frustrating to the personal worker than to lead a Roman Catholic to Christ and then have that person respond that he just can't leave his church although he recognizes that she is wrong and the Bible is true. Mr. Hegger gives a lucid account of why this is often the case, and how he himself had to conquer the great fear which held him in bondage and darkness for years. The personal worker will find encouragement here to persevere even when it seems hopeless.

The author has included a valuable record of life in the monastery where so many priests become "lost in the slough of despondency." He says:

"The monastery is, properly speaking, one great cry for the Gospel. Nowhere does the failure of the Law come to light so clearly as there. The monastery is clear proof of the truth that a man cannot live apart from the remission of his sins. The monastery is a heroic attempt to take the heaven of sinlessness by storm. With the many weapons of penance, with spiritual exercises, one fights his weary way upward. But each time he is beaten back. Is it any wonder

that in their dejection, most of those who have come hither to engage in this noble warfare come at last to sit down at the foot of this mountain and are content to engage in an occasional skirmish? Is it surprising that in the long run they try to compromise between the lofty ideal and the hard facts of rebellious human nature?" (page 104).

I highly recommend this book to every evangelical believer as another testimony of the wonderful saving grace of God through faith in Jesus Christ which is able to deliver even the most darkened mind and translate him into the kingdom of light and life. It will also give the reader greater cause to appreciate our priceless Protestant heritage.

JAMES B. MARSHALL

New Vienna, Ohio

EARTH. By A. D. R. Polman. Modern Thinkers Series. Baker Book House, Grand Rapids, Mich. 1960. 68 pp., \$1.50.

In this little booklet, written by the professor of Dogmatics in the Kampen Theological Seminary, is a concise presentation of Karl Barth's theology in the fields of Scripture, predestination, and creation. This is one of the booklets in the Modern Thinkers Series, of the International Library of Philosophy and Theology, a project of the Presbyterian and Reformed Publishing Company designed to give critical analysis from the Reformed Faith standpoint of outstanding theologians and philosophers of this century.

After a brief but analytical historical background of Barth, the author discusses the Barthian view of Scripture. Barth does not believe that the Bible is itself divine revelation but rather is a witness to revelation. It is a human book containing errors and contradictions and yet such that we must treat all of its words with equal respect. Such is the amazing thinking found throughout Barth's theology. On the historical level the Bible is erroneous and contradictory, but in the dimension of faith we find that God uses this pro-

duct of a Near Eastern tribal religion to speak to us His Word.

In Barthianism God is so unapproachable, the one who is "wholly other," and man is such a sinner that not even revelation can bridge the gap. God's words as He speaks them remain His secret and the record we possess is faulty and at times contradictory to His Word. Dr. Polman poses the question that if this is true, how can the gulf ever be bridged? How can we have any theology at all? But Barth affirms that the gulf has been and is being overbridged from God's side when He freely and sovereignly wills, and by any means He may choose, the Scriptures being the most powerful instrument.

A key to Barth's dogmatics is the fact that everything God says about Himself and which we have to say about God is anchored in the name of Jesus Christ. This is sometimes called the Christomonistic principle. This is evident in predestination, which for Barth is not an absolute decree of God whereby some are elected to life and others not. Rather God has chosen from eternity the man Jesus and every other nation of men in Him. In Him is also the reprobation of every man. Eternity is not something that is before or after what we call "time," but it accompanies time supratemporally, so God is continually deciding in a moment by moment decree. Thus there is no election that may not become reprobation, and vice versa.

Barth is confident that Christ has taken the damnation of all men upon Himself but yet says that we cannot equate the number of the elect with the entirety of mankind because we must distinguish between God's intention and its application. Dr. Polman points out that this is utterly contradictory.

In the doctrine of creation Barth again asserts his Christomonistic principle. Only in Jesus Christ can the creation have knowledge of the Creator. Also in view of the decree in which the Triune God bore the damnation of the human race

in Christ, the Triune God was compelled to create. The purpose of creation was to form a sphere for the Christ-centered covenant history. The world of Genesis 1:2 is non-existent, essenceless, and evil, and passed over by God in favor of the one in Genesis 1:3. The reality of these verses was experienced during the three hours on the cross where God triumphed over darkness.

A bibliography of Barth's works accompanies the analysis. In a short conclusion Dr. Polman pays tribute to Barth's brilliance and influence but ends with the disparaging note that in the end Barth constantly subjects the revelation of God in the Scriptures to his own schemes.

ROLLAND McCUNE

Winona Lake, Indiana

NIEBUHR. By G. B. Wurth. Modern Thinkers Series. Baker Book House, Grand Rapids, Mich. 1960. 41 pp., \$1.50.

The author of this booklet is Professor of Ethics at the Theologische Hogeschool of Kampen. After giving a brief background of American theology, he proceeds to show the development of the theology of Reinhold Niebuhr.

Niebuhr's theology is depicted as a reaction against three groups. He reacted against liberalism's social-gospel which was of more concern to theologians than ordinary workers. He accused it of thoughtless optimism and of failure to understand the demonic depths of man. He reacted against orthodoxy because its vision was too exclusively on the sinfulness of man and the world.

He also reacted against Marxism because of its Utopian classless society, although he never quite escaped his enchantment with it. While Barth has a theology of the Word (Christ), Niebuhr dwells on the social implications of theology and the tensions of real life.

Having abandoned the authority of the Bible, Niebuhr sees that our life is one of chaos and tension and that our true existence or the completion of our existence lies outside our existence, in the eternal Divine will. Thus between the two there is a "dialectical" relationship, borrowing heavily from the existentialism of Kierkegaard. The accounts of the creation and fall are sheer myths, not having occurred in history as we know it, but still are true in that they depict our dialectical tensions, our rising and falling again into sin. This conflict, the walking the razor's edge between two worlds, is without solution, and is itself salvation. Niebuhr speaks of redemption, justification, sanctification, atonement, crucifixion, etc., while redefining them to suit his dialectical theology.

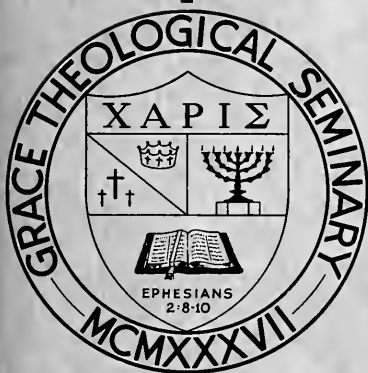
In neo-orthodoxy Niebuhr is considered on the left wing whereas Barth and Brunner are more to the right. But he partakes of the same error in that he repudiates propositional divine revelation. Dr. Wurth points out that he totally misunderstands the biblical relationship between Creator and creation and substitutes a Kierkegaardian dialectical opposition between time and eternity. This little booklet is an excellent introduction to Niebuhrian neo-orthodoxy.

ROLLAND McCUNE

Winona Lake, Indiana







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TOWARDS A CHRISTIAN PHILOSOPHY OF EDUCATION

The Bauman Memorial Lectures for 1962

at

Grace College and Theological Seminary

by

Frank E. Gaebelein

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TOWARDS A CHRISTIAN PHILOSOPHY OF EDUCATION

I. THE NEED AND NATURE OF A CHRISTIAN PHILOSOPHY OF EDUCATION

FRANK E. GAEBELEIN
Headmaster, The Stony Brook School

Although education today has become so widely and thoroughly secularized, its beginnings reach back not only to the early Church but also behind the Church to the Bible, both Old and New Testaments, and to the home and family as established by God. When Moses communicated to Israel the great truth of the unity of Jehovah and the commandment to love Him with all their heart and soul and might, he placed upon God's ancient people a binding obligation that continues in principle down through the ages. "Thou shalt teach them (the words of God) diligently unto thy children ..." wrote Moses, "and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."¹ In passages like this, making the home the center of godly training, and also in many other places, the Old Testament deals with teaching and learning. As for the New Testament, it records what is incomparably the most important teaching situation in history -- our Lord Jesus Christ's instruction of the twelve, and beyond the twelve, of many others, individually and in groups. The Great Commission as given in Matthew is essentially a teaching commission: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him; but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."² The Book of Acts sets forth the apostolic teaching practice and the epistles give the content of that teaching as applied to particular needs in the church and in the life of the believer.

The Bible is marvellously rich in passages relating to education. Here is the book that gives us authoritative insight into the nature and needs of man. It shows us what God requires of man. It reveals the will and purpose of the great Teacher of us all, who is God the Father, and it shows us the perfect example of teaching in the ministry of God the Son. Moreover, it presents through God the Holy Spirit, who inspired its words, the central truths of revelation into which all other aspects and areas of truth must be integrated to find their fulfillment.

But just as the Scriptures present no organized doctrinal system but rather the data out of which theology is constructed, so, with Christian education, the data are these -- abundantly so -- in Scripture; the obligation is for us to derive from them a Christian view of teaching and learning. Christianity is the religion of the Book, and for us nothing short of a philosophy centered in Biblical truth has a right to the name of Christian.

But why, it may be asked, should we be concerned with formulating a Christian philosophy of education? Why not simply go on using and teaching the Bible? Why try to work out a philosophy of education based upon it? After all, we are reminded, from time immemorial the Bible has had its place in education. In countless schools and colleges today, including even many that are in actuality secular, it is read and studied. Moreover, religious observances, such as chapel services or classroom devotional exercises, are part of the daily program in large numbers of schools.

The answer to the question, "Why be concerned about a Christian philosophy of education?" may be plainly stated. Religious practices in education, even to the extent of chapel services and evangelistic meetings and regular Bible study, do not by themselves make education Christian. For a school or college to say, "We have Christian education on our campus; we have an evangelical program of education," is not enough. What ought rather to be said, providing that it accords with the facts, is something like this: "Our school, our college, is Christian education. For us the truth, as it is in Christianity and the Bible, is the matrix of the whole program, or, to change the figure, the bed in which the river of teaching and learning flows." To put it, then, very concisely, a thorough-going Christian philosophy of education is indispensable if the Protestant evangelical education to which we are committed is to have wholeness in God and if it is to go all the way for Him.

In The Republic, Plato says of the endeavor, essential to his educational theory, to discover the nature of justice: "Here is no path . . . and the wood is dark and perplexing; still we must push on."³ Today, despite the vast accumulation of knowledge in every field, education included, the wood is still "dark and perplexing" to an extent undreamed of in Plato's day. Nevertheless, we too must "push on." Advances in teaching have been numerous; the history of education is the history of new and more effective procedures from the catechetical method of early Christians through the trivium and quadrivium of the middle ages to the modern period beginning with Comenius and moving on through Rousseau, Pestalozze, Herbart, and Frobel to James, Dewey, Kilpatrick, and Brameld, and reaching beyond these to the language laboratories and teaching machines of the present. Yet, through it all, the search for meaning has continued. And this search for an over-all frame of reference, for a view of man and his relation to God and the universe that has wholeness, is in itself philosophical.

Over fifteen years ago, the Harvard Report, General Education in a Free Society, described the quest in these words: "Thus the search continues for some over-all logic, some strong not easily broken frame within which both school and college may fulfill their at once diversifying and unifying tasks."⁴ Earlier in the same chapter, the authors acknowledged that "the conviction that Christianity gives meaning and ultimate unity to all parts of the curriculum"⁵ was in the past general in America. Whereupon they turned to society for the source of a unifying educational philosophy. "It" [the over-all logic] is evidently to be looked for," they asserted, "in the character of American society."⁶

This endeavor to derive the real meaning of education from society still characterized secular educational philosophy, whether in its life-adjustment or reconstructionist, or other contemporary aspects. But there is a fatal flaw in this turning to society for an over-all frame of reference. Just as the physical organism must be nourished from without, so the human spirit cannot be self-nourished. No soul ever finds sustenance from within itself. If humanity, either individually or en masse, cannot lift itself by its bootstraps, no more can education. When it comes to the philosophy of education, the alternatives are the same as for the individual -- that is to say, man proceeds either upon the assumption that he can save himself, or else upon the assumption that he must have a Saviour. The former is the way of the secularist and the naturalist; the latter is the way of supernatural Christianity.

Now it is against all naturalistic and secularistic philosophies that Christian education stands resolutely opposed. In his Bampton Lectures at Oxford, entitled Christian Education, Spencer Leeson, former Headmaster of Winchester School and the late Bishop of Peterborough, has a chapter on Plato, whom he calls "the first thinker who ever speculated on the ends and methods of true education," and of whom he says "he lifts us up to the heights."⁷ After an appreciative analysis of Plato's educational thought, he shows its inadequacy as measured against the Christian norm. Bishop Leeson concludes his critique with these words: "Again and lastly Plato fails us ... because he does not satisfy the deepest spiritual needs and instincts of man ... We need a living Saviour, Who will bring to our sinning souls not only a standard by which to judge ourselves, but a raising and purifying power from God Himself. Augustine summed the matter up in a sentence. The Platonists had taught him, he said, the same doctrine regarding the Word that he found in the opening verses of S. John's Gospel; but they did not go on to teach him, as S. John did, that the word was made flesh."⁸

What Spencer Leeson says of Platonism applies to all lesser philosophies, including the naturalistic views of our day. Prominent among them is scientism, by which is meant the misapplication of science to the extent of letting it practically play God in assuming for itself the solution of all human problems. Take for example this statement by Professor Polycarp Kusch, the Columbia University physicist, in recent lecture before the American Association for the Advancement of Science: "I cannot think of an important human need that cannot be satisfied by present scientific knowledge or by technology."⁹ Tell that to the mother who has lost a child. Or try to satisfy with science alone a soul tortured by guilt. Despite the dogmatism of Sir Julian Huxley, when he said at the Darwin Centennial at the University of Chicago, "In the evolving pattern of thought there is no longer need or room for the supernatural. The earth was not created; it evolved. So did all the animals and plants that inhabit it, including our human selves, mind and soul, as well as brain and body. So did religion"¹⁰ -- all purely human philosophies, scientism included, must in the long run fail, because they do not satisfy the deepest needs and instincts of man.

So we must continue to "push on." And the direction in which we must move has already been pointed out at the beginning of this chapter. We must turn to the Bible, not as one book among many studied in our schools and colleges, but as the greatest and ever-new source of our educational thought.

In point of fact there has not been the dearth of Christian educational philosophy that some writers lament. Roman Catholicism has its Thomistic philosophy of education. The reformers -- Luther, Calvin, and particularly Melancthon, who is the unsung pioneer of the common school,¹¹ are far from poor in educational theory, although their primary concern was elsewhere. And behind Romanist and Protestant thought there stands Augustine who also dealt with education. As for recent American Protestantism, since the turn of the century there have been attempts at a philosophy of Christian education on the part of the Missouri Synod and other Lutherans, the Mennonites, the Christian Reformed Church, the Episcopalians, some of the liberal and neo-orthodox Protestant thinkers, and various other groups, such as the National Union of Christian Schools, the National Association of Evangelicals and its affiliate, the National Association of Christian Schools.

By and large, however, the weakness of these attempts at a Christian philosophy of education has been two-fold: on the one hand, a parochialism of thought that is limited by the distinctive views of the particular group; on the other hand, an eclecticism that combines, sometimes unconsciously, Christian philosophy with certain secularistic views. The result has been a fragmentation in Christian educational philosophy that has led to a variety of fairly restricted views with consequent neglect of a comprehensive Christian frame of reference. Thus Edward H. Rian, now President of the Biblical Seminary in New York wrote in 1949, "At the present time there is no comprehensive Protestant philosophy of thought and life,"¹² while in 1957 he opened a published symposium on the Christian Philosophy of Higher Education with a chapter entitled, "The Need: a World View."¹³ And Professor Perry LeFevre of the University of Chicago in a new book, The Christian Teacher, regrets the fact that "not many theologians have ... addressed this problem" -- i.e., the interpretation of the religious meaning of the teaching-learning process.¹⁴ Moreover, Herbert W. Byrne, writing out of the Bible-college movement, remarks in his volume, A Christian Approach to Education, "Little effort ... has been made thus far to develop a real Biblical philosophy of Christian education. The efforts that have been made may be described as Christian-secular education."¹⁵ This is an accurate comment, as is his further statement, "In other areas of Christian education the efforts at building a true biblio-centric curriculum have been few."¹⁶

The plain fact is that the same weakness afflicts most Protestant attempts at educational philosophy that mars Roman Catholic educational philosophy -- namely, a neglect of full reliance upon Scripture. And, let it be noted, this is true even of the theologically conservative groups; in doctrine they are thoroughly Biblical, but they have failed to see that the world-view of Scripture embraces even the so-called secular fields of knowledge. In spite of adherence to fundamental Gospel truth they have either not seen the unity of all truth in God or, recognizing this unity and paying lip-service to it, have done little to make it a living reality throughout the whole of education. Therefore, much of evangelical educational thought has yet to move beyond a kind of academic schizophrenia in which a highly orthodox theology co-exists uneasily with a teaching of non-religious subjects that differs little from that in secular institutions.

If Protestants in general and evangelicals in particular are yet in respect to a broad and deep Christian view of education, in a "dark and perplexing wood," one reason may be that they are like a man who owns a mine full of valuable ore, but who fails to work it, because some lesser project has captured his interest.

The time, then, is ripe to work the mine. In a day of revival of Biblical theology, the climate is favorable for the development of a view of educational philosophy that, instead of being a patchwork of naturalistic ideas and Biblical truth, will stand under the truth of the Word of God itself.

The relation between theology and a Christian philosophy of education is intimate. Even the layman cannot escape it. As Dorothy Leach of the University of Florida said, "The educator is forced by the nature of his work to be in some measure a lay theologian."¹⁷ But theologians differ, and their differences are not trivial. For example, both Reformed and Arminian systems are within the framework of Protestantism, yet their divergences are major. Likewise the variations between evangelical, neo-orthodox, and liberal thought are of great significance.

Is there, then, a watershed, a continental divide, as it were, that separates a consistent Christian philosophy of education from all forms of eclecticism? The answer is a clear affirmative. The great divide is nothing less than the authority of the Bible and the acceptance of that authority as normative. To say it as plainly as possible, a thoroughly Christian view of education must not only be based upon Scripture, it must stand under it. And the distinction is important. Someone once said to Adolph Schlatter, the renowned New Testament scholar, that he had always wanted to meet a theologian who stood upon the Word of God. Schlatter thanked him and said, "I don't stand on the Word of God; I stand under it."¹⁸ We must be careful lest, in basing our view upon the Bible, we do not slip into a rationalistic manipulation of the Bible to accord with our view. For our philosophy of education to stand under the Word of God means that it must be seen as subordinate and in subjection to the Word.

A high view of Scripture is indeed the essential basis of the ultimate frame of reference. And what is a high view of Scripture? The reply must be unequivocal; it is one that accords with the Christian view of the Bible as the completely irrefragable and fully veracious written Word. Theories of inspiration aside -- and our Lord did not elaborate theories -- He who said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled;"¹⁹ who declared at a crisis in His life on earth, "Scripture cannot be broken;"²⁰ and who said in his most exalted prayer, "Thy Word is truth,"²¹ used Scripture as the wholly reliable Word.

The thought may seem naive; yet we need to be reminded that the Biblical basis of a Christian philosophy of education is no mystery, accessible only to the initiated, to the inner circle. On the contrary, it is an open secret, available to all who would take the Bible seriously not only in principle but in fact at Christ's own valuation. If evangelicals have yet to work out a really Biblical philosophy for our schools and colleges, it may be that, as has already been suggested, they have confused the daily use of Scripture in the devotional life with a painstaking development of a coherent world-view derived from the insights of God's Word.

How abundant these insights, as relating to education, are! Consider just a few of them, passages which might well be called master texts for Christian education. Think first of Genesis 1:26, "And God said, Let us make man in our image, after our likeness," a text that is the very basis of Christian anthropology. Or consider Exodus 20 with its majestic proclamation of the moral law. "Deuteronomy," said James Denny, "is a book of religious education and the promises attached to it."²² And the urgent, inescapable responsibility of teaching God's truth to our children is found in Deuteronomy 6:7, already quoted at the beginning of this chapter, "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Observe the tremendous emphasis upon continual, unrelenting instruction.

Consider the word of Solomon in Proverbs 9:10, "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding," a declaration that opens up the relationship of reverence and of worship to education, an area about which evangelicals with their careless modes of worship have much to learn. Or for a text regarding methodology there is Isaiah 28:10, "Precept must be upon precept, precept upon precept, line upon line, line upon line; here a little, and there a little."

An open-armed invitation for all to be instructed by Christ is found in Matthew 11:29, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." This is the test that stresses the humility without which no one can really learn as he ought. And what of the educational implications of the great Christological passage in Philippians 2:5-11, which begins with the exhortation, "Let this mind be in you, which was also in Christ Jesus" and which shows, step by step, the voluntary humility of Christ that led to His exaltation. Or take the grand affirmation in Colossians 2 that in "Christ are hid all the treasures of wisdom and knowledge."

One of the greatest of all texts relating to Christian education is certainly John 17:3, where the gift of gifts that Christ purchased for us with His own blood is defined in terms of on-going knowledge of the eternal God and of His divine Son, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent." Again, there are the great companion texts regarding the truth, John 14:6 and 17:17, in which our Lord declared of Himself, "I am the truth;" and of Scripture as well as of Himself, "Thy Word is truth." And Philippians 4:8 shows the wide horizons of Christian education: "Whatsoever things are true, ... honest ... just ... pure ... lovely ... of good report ... think on these things." In fact, in Titus 2:11-14 the incarnation with all that it meant in Christ's gracious redeeming work is put in clear educational terms. "The grace of God that bringeth salvation hath appeared to all men, teaching us" -- teaching us what? Teaching us the whole pattern of godly living -- "that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world: looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works."

Even such a brief sampling affords a glimpse into the wealth of Biblical material regarding education. It may be that some day a young Christian scholar, with the requisite preparation linguistically, theologically, and philosophically, will dedicate his talents to a thoroughgoing analysis and exposition of all the Bible says that bears upon education. If he does so, he may, under God, produce a work that will permanently affect the course of our Christian education.

But leaving mention of specific texts regarding education, let us consider the great Biblical doctrines that constitute the framework of our Christian world-view. The living God, the Creator of all things, the source of all being, the Sovereign of the universe; man created in the divine image, an image, ruined through sin beyond human power to repair but not beyond God's power to regenerate; the incarnation of the Son of God and His atoning and renewing work through His death and resurrection; the activity of the Holy Spirit in the outcalling of a Christian body, the Church; and the consummation of earthly history through the coming Lord Jesus Christ -- these are the spacious context of a Christian philosophy not only of education but also of any other area of human knowledge and concern. Nor is there anything sectarian or cultic regarding this framework; the truths comprising it are in the best sense ecumenical. Although they have sometimes been clouded by tradition and dogma or weakened by rationalistic concessions, truths such as these remain the essential frame of reference for a Christian world-view.²³

What, then, does it mean to build a Christian philosophy of education upon them and upon the specific Biblical data such as the texts we have considered? Well, it means a realization of the

far-reaching implications of these Biblical distinctives. If God is the Creator of all things, the loving Sovereign of the universe, then naturalism is ruled out of our educational philosophy once and for all. If man is a fallen creature, then the sin that so easily besets us has radically distorted our life and thought. If Christ is the only Redeemer, then the distortion that began with the Fall can be corrected only by His work and by His truth, and education, along with all else, needs to be set right in Him. If Christ is really coming again, then even the greatest of human achievements must in humility be considered as under the judgment of the Coming One. Or, to sum it up in a single principle, the God who in His Son is the truth incarnate, the God whose revealed Word is truth, the God who does all things well, the God "unto whom all hearts are open, all desires known, and from whom no secrets are hid,"²⁴ the God who cannot lie, is the source and ground of all truth. Everything true is of Him. All truth, anywhere and of any kind, is His truth. For if, as Scripture affirms, God is the God of truth,²⁵ if His Son is the Lord of truth,²⁶ if His Spirit is the Spirit of truth,²⁷ then the truth in its boundless dimensions, unknown and undiscovered as well as known and discovered, must be at once the context and goal of our education. Therefore, at the heart of a Christian philosophy of education there must be sound Biblical theology wedded to unremitting devotion to the truth and openness to it in every field of knowledge.

This brings us to the great subject of Christian education and the truth, a subject that the next chapter will explore at some length. There is a human tendency to be timid about the truth. To put it plainly, there are some -- and they are in both camps theologically, liberal as well as conservative -- who are afraid of the truth. They suffer from a species of aletheiaphobia, to coin a word. Now when an evangelical is afraid of the truth, it may be because he has equated some particular human formulation with final truth. Therefore, when he sees some newly apprehended scientific truth, some break-through into wider knowledge as a threat to the system to which he is committed, he may react in fear and sometimes even anger. But, as Plato said, "No man should be angry at what is true."²⁸ To which we may add that to be angry at what is true is to be angry at God.

But what do we do when some new truth of radical implications faces us? Take, for instance, scientific investigation through molecular biology into the basis of physical life. What if a researcher succeeds some day in putting together substances that will produce a living cell? Or what if the exploration of space achieves communication with other worlds of intelligent beings? Are we to shrink back in terror from thought of such disclosures because we fear that they might jeopardize the doctrine of God as the sole Creator or devalue His love for us in Christ? Surely not. Should we not rather marvel at the greatness of the God who endowed man with powers capable of probing the mysteries of the microcosm and the macrocosm? And should we not remember that God's initial creation was ex nihilo, really out of nothing, that He is so great that the heaven of heavens cannot contain Him, and that His love is boundless? Trusting, therefore, in the infinite greatness of the God of creation, whom we know as Father through Christ, we must resolutely put aside the fear of any valid disclosure of truth.

On the other hand, those of more liberal persuasion theologically are prone to another kind of aletheiaphobia. Priding themselves upon their openness to everything new, they may see in old yet unwelcome truth a threat to their cherished ideas. Theirs is not so much the fear of the expanding aspect of truth as it is the fear of the particularity of truth. But what if old truths that have been discarded as outmoded, mythological, or unhistorical suddenly came to life? Adjust-

ment to truth cuts both ways. So the undoubted trend of archeology to corroborate the historicity of many a Biblical passage discarded by some as unreliable; the overthrow of critical strongholds like the Wellhausen theory of the Pentateuch;²⁹ the demolition of the notion of the perfectibility of man through new revelations of human sin; the return to man's justification through the redeeming work of Christ -- these are a few of the particular areas of truth with which liberalism must come to terms.³⁰

Let us rejoice, then, that all truth, whether old and cherished or newly revealed, is of God. Even more, let us welcome it and, when we cannot understand all of its implications, for this is an essential condition of our finiteness, let us be assured that there can be no real inconsistency in the truth of God and that ultimately all of it is reconcilable in Christ, whose name according to Revelation 19 is "Faithful and True." And let us not hesitate to ask ourselves in all honesty what our own attitude to truth is. Is it an attitude of openness or of timidity, of hostility or of welcome? The answers to these questions will reveal much about our spiritual as well as intellectual integrity.

DOCUMENTATION

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23. Cf. The Pattern of God's Truth, Frank E. Gaebeline, New York, 1954 p. 34, 35 for the gist of this paragraph.
24. Book of Common Prayer of the Reformed Episcopal Church, p. 65.
25. Psalms 31:5.
26. John 14:6; Revelation 19:11.

27. John 14:16,17.
28. The Collected Works of Plato, Trans., B. Jowett, New York, n.d. p. 137.
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TOWARDS A CHRISTIAN PHILOSOPHY OF EDUCATION

II. THE MAJOR PREMISE OF CHRISTIAN EDUCATION

FRANK E. GAEBELEIN

The major premise of any Christian philosophy of education may be put in a single sentence: All truth is God's truth. But the problem is that of the application of this principle to every area of knowledge and every aspect of life. In the third chapter of his Gospel, John wrote, "He that doeth the truth cometh to the light."¹ Doing the truth, the application of the major premise of Christian education, is, therefore, the question before us in this lecture.

This is a subject that must be treated with humility, because of its wide dimensions and great depth. Yet, great though it is, we must in thinking further about the philosophy of Christian education, grapple with the problem of a thorough-going doing of the truth.

At the Massachusetts Institute of Technology, a new chapel of striking modern design stands within a water-filled moat. It is, as it were, an island. The design may be effective architecturally, but it could hardly be more inadequate spiritually. What the chapel stands for on any campus would be far better symbolized by a room for worship in the physics building, in the library, or even in the gymnasium, than by a church on an island.

It is, however, too little recognized that the isolationism of the spiritual is a major problem even in Christian education. What makes a campus really Christian? Is it Bible classes, worship services, revival meetings? These things play a significant part in making a campus Christian. Yet a school or college may have them all and others like them and still be deeply imbued with secularism. In a pungent comment, Prof. Gordon Clark speaks of schools where such good things as "giving out tracts ... holding fervent prayer meetings, going out on gospel teams, opening classes with prayer" are the accepted practice; "yet the actual instruction," he says, "is no more Christian than in a respectable secular school ... The program is merely a pagan education with a chocolate covering of Christianity. And the pill, not the coating, works ... Christianity, far from being a Bible department religion, has a right to control the instruction in all departments. The general principles of Scripture apply to all subjects, and in some subjects the Scriptures supply rather detailed principles, so that every course of instruction is altered by a conscious adoption of Christian principle."² These are strong words. They are not quoted with the implication that they apply totally to a college like this, any more than that they apply totally to the school which I serve. Yet honesty compels the statement that they relate in part to all of us, even to the best in Christian education. As was said in the preceding lecture, we should be able to declare in full reality that our evangelical institutions not only have a Christian program of education but that they are Christian education through and through, all the way.

The difference between being content with a partially Christian education, however good, and a completely Christian education, relates above all to the concept of the truth and to the application of this concept. Let us, then, endeavor to do two things in this lecture: first to determine more fully what we mean by the truth; and second, to consider how the truth may be integrated with the so-called secular, non-religious subjects and with all areas of school life.

First, then, the nature of truth. "What is truth?" The question is forever associated with Pontius Pilate, not because he was the first to ask it, but because he asked it face to face with the most important Person who ever walked on earth and because he asked it on the most crucial day in

human history there in the judgment hall in Jerusalem. And mark this: The Lord Jesus, who stood before Pilate when Pilate asked the great question, "What is truth?"³ had already answered it when, in His high-priestly prayer, He said to His Father, "Thy Word is truth,"⁴ and, when speaking to Thomas, He gave the great word of self-witness, "I am the truth."⁵

Observe in Pilate the classic example of the self-condemnation of secularism. Having asked the great question regarding truth, "he went out," the record says. It was Sir Francis Bacon who, in his *Essay on Truth*, remarked that Pilate "would not stay for an answer."⁶ He got up and went out. Secularism knows truth only on the level that can be discovered and verified by human imagination, analysis, experiment, and thought. But when it comes to the higher level of truth in the root sense of the Greek word *aletheia*, which means, as Dr. Outler has pointed out, "without a veil,"⁷ thus implying revelation, secularism with its truncated, incomplete concept of truth is utterly impatient. Like Pilate, it just will not stay for an answer. It will not listen to truth by way of revelation.

But Christian education in contrast with secular education deals with truth in its deepest and widest and most Christological sense. So Spencer Leeson in his Bampton Lectures at Oxford significantly prefaces his chapter on "The Content of Christian Education" with Hebrews 13:8, "Jesus Christ the same yesterday, and today, and forever."⁸

Correctly understood, the Biblical concept of truth is neither narrow nor provincial, as is often charged. St. Paul's words, "Whatsoever things are true ... honest ... just ... pure ... lovely and of good report,"⁹ are magnificently comprehensive. The Scriptural idea of truth, although obviously not spelled out in the vocabulary of modern science, philosophy, and art yet gives room for every aspect of truth in every possible realm. Within the revelation given in Christ and in Scripture there stands in principle the whole universe of truth. For Christ is God, and Scripture is the Word of God, and God is the God of truth.

Now Christian education, if it is faithful to its deepest commitment, must renounce once and for all the false separation between sacred and secular truth. It must see that truth in science, and history, in mathematics, art, literature, and music belongs just as much to God as truth in religion. While it recognizes the primacy of the spiritual truth revealed in the Bible and incarnate in Christ, it acknowledges that all truth, wherever it is found, is of God. For Christian education there can be no discontinuity in truth, but every aspect of truth must find its unity in the God of all truth.

That is to say that Christian education stands on no lower ground than that defined by Jonathan Edwards in these words, inscribed on the bronze tablet in his niche in the Hall of Fame at New York University: "God is the head of the universal system of existence, from whom all is perfectly derived and on whom all is most absolutely dependent, whose Being and Beauty is the sum and comprehension of all existence and excellence."

Such is the God of truth. And because His Son is One with Him, Jesus Christ is the Lord of truth. And because the Bible is inspired by the Spirit of truth, Scripture, uniquely among books, is the Word of truth. And because creation is the work of God, called into being by the Word of God, the whole vast book of nature as well as the written Word shows forth God's truth.¹⁰

It follows that this emphasis upon truth as the clue to Christian education, and indeed its very heart and center, carries with it the inescapable obligation of integrating truth in Christian education. What do we mean by integrating truth in Christian education? Well, we mean the wholeness of Christian education, all of it a unity in truth, all of it related to the truth of God, what we know as truth in Christ and through the Scriptures. Or to put it philosophically, we mean by integration having in our teaching a completely Christian rather than a secular world view and then carrying that world view over into everything we teach and do.

Consider now a very vital point. How does truth as we go on in learning come to us? According to Emile Cailliet, "The world in which we live may be likened to a great signaling station. Our task in life is to try to make out its meaning, proceeding at all times upon what we have learned."¹¹ In other words, truth is already here. The question is really one of epistemology -- how does truth reach us and how do we reach it? Our human tendency is to think that we come to the truth all by ourselves. And at times we may even assume, perish the thought, that we "make it up" out of our minds. But that is a great impiety. As a corrective, we need to go back to the New Testament word for truth, *aletheia*, meaning, as has already been said, "without a veil," and therefore implying revelation. We do not, in a deeper sense, by ourselves discover or find out truth. Truth is something that "happens" to us, if we are patient and believing. Asked Pilate, "What is truth?" But he never found out, because he would not stay and wait in faith to see the answer.

Not so the Christian teacher. Because he is a Christian, he is in the way to knowing the truth in a living manner. One of the great spiritual insights, an insight with which theologians only now are catching up, is that expressed by Anselm of Canterbury in the three words, "Credo ut intelligam" (I believe so that I may know). The pathway to God's truth is not through the unaided human reason. It is through the believing heart and mind. There are those who tell us that faith is a leap in the dark. But that is not so. Actually, faith is, as David Read says,¹² a leap out of the dark into the light. You are a Christian teacher. You are therefore a believing teacher. Take heart, then, for you are in the way of knowing the truth.

But what about integrating with Christian truth the subjects we teach. "How can I do it?" asks the history or English or science or mathematics teacher. It will help us at this point to consider what might be called the theology of the problem of the integration of truth in Christian education. So we think back to the fall of man. Many these days would call it a myth. Conservative Christians believe and know on the authority of God's Word and Christ's authentication of the Word that it was an historical event. The fall and sin brought a radical human and cosmic displacement. The world of nature and of man has become, in the words of Gerald Manley Hopkins's fine sonnet, "The Bent World."¹³ And the bent, the distortion, that sin brought affects the thinking of man. Emil Brunner (and let us not permit dissent from much of his theology to close our ears to everything he said) has a most useful insight here, suggesting that the areas of knowledge may be arranged in relation to their distortion because of sin somewhat in this way:

Theology
 Philosophy
 Literature and History
 Science
 Mathematics 14

At the top are those subjects where there must be the greatest integration, or re-integration, with God's truth. Being the most personal subjects in relation to God and man, in them the distortion through the fall and through sin is greatest. As the subjects become less personal and humanistic, the distortion lessens, until in mathematics, the most objective subject, it is almost nil. So it may be that Christian teachers may try too hard to integrate science and mathematics with Biblical truth. The very nature of these subjects -- precise, comparatively unaffected by sin (two times two is four for the villain and the saint alike) is its own testimony, so plain that, like the basic postulate of the Bible -- "In the beginning God" -- it is self-evidently true.

That being the case, it follows that, in mathematics and science, integration must come through the person of the Christian teacher. There is no such thing as Christian mathematics, or Christian chemistry, or Christian physics. But there are Christian teachers of mathematics, or of chemistry, or of physics. And with them the atmosphere and feeling tones of the classroom are different. No one teaches out of a vacuum. Christian love, understanding, patience, and other personal qualities shine through the committed teacher of even the most objective subjects.

This leads to a word regarding false integration of Christian doctrine and subject matter. When a correlation between Christianity and a particular study is lugged in, when it does not arise naturally, when it is labored or forced, this is false integration. Let us beware of being like the eighteenth century poet, James Beattie, who was so eager to impress his son with the argument from design that he planted a cross in his garden so that it would grow up in the pattern of the boy's initials!¹⁵ All truth is of God. All truth is unified under Him. Truth is living because it belongs to the living God. Therefore the unity of truth is organic. And when teachers presume to manufacture correlations of Christian doctrine with subject matter, then they violate that organic unity. It is far better through faith and the patient exercise of faith to let truth be revealed to us, to let it "happen" to us. Perhaps, therefore, Christian teachers should be more relaxed in respect to this matter of integration.

This is not to say that in some subjects integration is not very plain. To go back to Emil Brunner's insight, in the humane subjects, such as history, and literature, there are many opportunities where it is also mandatory, if the full story is to be told. Take for example, certain major American writers. As Professor Randall Stewart shows,¹⁶ Hawthorne and Melville are in the authentic Christian tradition, because they deal seriously with sin and the problems of evil, whereas Emerson and Whitman with their presupposition of the perfectibility of man are in the naturalistic, non-Christian tradition.

As for literature today, Lewis Bliss Whittemore is right in saying, "Our people are reading books which are fit only for the ash can, and they do so without batting an eyelash. They seem to have no inward monitor, no standard of judgment which tells them that a certain book is trash." Do you and I have such an "inward monitor?"¹⁷ Of course we do; we have our Christian conscience. Modern literature is completely of this earth, earthy. What should we do? Should we ignore it? I do not think so. On the contrary, we should unmask it against a Biblical perspective. We should show how incomplete and unrealistic it is, dealing, as it does, with the great personal and ethical questions as if there were no moral absolutes and as if the Ten Commandments had never been given men.

So we return to the centrality of the Bible in Christian education. The greatest asset for effective integration of the truth in teaching is a profound knowledge of the Bible. If the mind of the teacher of literature, of language, of history, or of science is formed by this Book, there is bound to be in his classes some real measure of integration with God's truth.

Another avenue to the problem of the integration of truth in teaching the so-called secular subjects is the continuing obligation to excellence in Christian education. Truth is excellence. God is most excellent. In the words quoted earlier in this lecture, Jonathan Edwards speaks of God as the One "Whose Being and Beauty is the sum and comprehension of all existence and excellence." So it follows that, when we are demanding of our students excellence, then in a very real sense we are integrating truth with the curriculum and with the extra-curriculum too. Doing well whatever is to be done is integration. As Paul says, "Whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him."¹⁸

Now this principle cuts two ways. Students will not seek excellence unless we who teach are seeking it. There are two main attitudes toward the relation of culture to Christian education. One is that expressed in the famous question of Tertullian, "What has Athens to do with Jerusalem?"¹⁹ It is the attitude of distrust of culture and a studied avoidance of art and literature and the wide range of human thought. But this will not do. Better is another attitude -- namely, that Christian education should maintain a conversation with culture. This means that Christian teachers should seek cultural excellence to the glory of God. It is the attitude that acknowledges the fact that God in His common grace has given genius and talents to men and that He has used some non-Christians to bring forth enduring works of truth, beauty, and excellence. "All that has been well said," declared Justin Martyr, "belongs to us Christians."²⁰ But at this point there must be a caution. While Christians must seek and recognize excellence wherever it is, they must not be submerged by it. As Phillips's brilliant translation of Romans 12:2 puts it, "Don't let the world around you squeeze you into its own mold."

Always bearing this caution in mind, let us recognize several things. For example, excellent music may be a powerful factor in integration of truth in Christian education, a fact to which the next lecture will be devoted. There is indeed a peculiarly intimate relationship between music and Christian life and worship. Likewise art may be a vital force in the integration of truth with Christian education. If I may be personal, at Stony Brook we are gradually building a collection of fine original paintings, mostly begged from or given by artists and friends. Our boys may hardly realize it, but there is an unconscious influence toward truth through living with beauty. Just to be day-by-day in the presence of good art is an offset to the cheap, sentimental pictures, the vulgar, department store kind of thing, that is too often on the walls of Christian schools as well as homes.

Finally, let us look briefly but discerningly at the rest of Christian education apart from the classroom -- athletics, the other extra-curricular activities, all the manifold, interpersonal activities of campus life. As Abraham Kuyper said, "There is not an inch of secular life so-called of which Christ does not say, 'It belongs to me.'"²¹ Or in the words of Dr. A. N. Tsirintanes of Athens University, "If Christ is all and in all," all expressions of life, from prayer to football, must be "holy to the Lord."²² And let me add that for a thing to be holy (h-o-l-y) the Lord's is, as someone has said, for it to be wholly (w-h-o-l-e-l-y) the Lord's.

One of our major and sometimes neglected concerns in our Christian education must be the doing of God's truth in all of our personal relationships. There is the continuing and urgent obligation in this day of cheapened values and shoddy morality for us to express the ethical dimensions of the truth so constantly stressed by our Lord and so fully taught in the Bible. With all our high doctrine about Christ and salvation by grace alone, let us be wary of any descent into antinomianism.

This is a time of radical moral slippage. Edward Weeks, the editor of the Atlantic Monthly and no fundamentalist, in a recent article in Look magazine²³ spoke of the four retreats in American life -- the retreat from courage, the retreat from sexual decency, the retreat from conserving natural resources, and the retreat from civic responsibility. No Christian should ever retreat in any of these ways. And Sir Richard Livingstone of Oxford in his book, Education for a World Adrift, says that ours is a time that may be characterized as "the age without standards."²⁴ The fact is that, unless we are careful, the world's lack of standards will seep into our Christian life and practice through television, through the press, and through the moral climate of our times.

Therefore, we on the Christian campuses of America must be very careful to maintain our moral sensitivity in all of our relationships. Let us never devalue Christian ethics by looking down on morality. Ethics and morality do not save; only Christ saves. But ethics and morality are the outward proof of the inward change wrought by Christ. As Oscar Cullman has said, while other religions tell us, "Love your brother," only Christianity says with Paul, "Love your brother for whom Christ died."²⁵ So ethics go back to Christ and Him Crucified.

We may do wonderfully well in the integration of truth in the classroom, we may work out an ever more comprehensive Christian philosophy; but what shall it profit us if the truth, even the truth that Christ died for our brother whom we should therefore love, fails to be expressed in our day-by-day relationships--teacher with teacher, administrator with teacher, student with teacher, teacher with student, and all of us with the world around us.

In the trio of the scherzo of Beethoven's Seventh Symphony, the great composer quotes an old Austrian pilgrim hymn. Over an organ point, which is a tone long sustained, the hymn is heard. The organ point is on "A," the note to which all the instruments of the orchestra are tuned. First, it sounds softly; then, as the pilgrim hymn continues, it grows in volume until the brasses come in and the "A" sounds forth in a "quivering flame of tone." So it is with a Christian. The "A," the essential point of reference, the spiritual organ point, is the truth -- the truth as it is in Christ, the Bible, and in all of life.²⁶

And the question of questions for us, Christian teachers and students is this: "What will you do with the truth?" Paul declared, "To me to live is Christ."²⁷ May we reverently paraphrase these noble words to bring out their application to Christian education and also say for ourselves, "To me to live is truth."²⁸

DOCUMENTATION

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TOWARDS A CHRISTIAN PHILOSOPHY OF EDUCATION

III. THE PLACE OF MUSIC IN CHRISTIAN EDUCATION

FRANK E. GAEBELEIN

We turn now to "The Place of Music in Christian Education." "But why," someone asks, "single out one subject, and why choose music for that subject?" There are several answers to the question. For one thing, it is logical to consider a particular field at some length rather than to deal more superficially with various areas of knowledge. Again, of all the subject areas, music, along with English and speech, is closest to us all. Not a day goes by when we do not hear music; not a school day passes on the Christian campus when students do not participate in music through singing in chapel. Music is as constantly with us as food and drink. Even the student who never takes a single course in it, nevertheless to some real extent lives with it daily. A woman once said to her pastor, "The strange thing about life is that it is so daily." That is true also of music.

Moreover, music is united to Christianity in the closest kind of bond. Of all the great religions of the world, Christianity is the most musical. The essential handmaid of our worship is music. It accompanies some of our deepest experiences. Recall the quiet but eloquent service it renders after an evangelistic sermon as when the organ plays, or the choir sings such a hymn as "Just As I Am," or those who come forward join in singing, "Where He Leads Me, I Will Follow," or some similar hymn of commitment. Luther called music "a noble gift of God next to theology"¹ and said: "We must teach music in schools; a schoolmaster ought to have been well exercised in music." It was Goethe, the greatest of German writers, who said, "If the rainbow stood for a day, no one would look at it."² So it is with music; because we live with it, we may forget its wonder.

To define music is a subtle and difficult problem. Let it simply be said, quite apart from an attempt at definition, that music is the greatest of the arts. Nor is this merely a private estimate. Its dimensions are more than this-worldly, for it is identified, as is no other art, with time, the most mysterious and fluid thing we know, the element of our experience that impinges most closely upon eternity. It is no accident that there is more in the Bible regarding music than about any other of the arts. According to the Book of Revelation, music will be heard in heaven. Observe in these passages the survival in eternity of music, both instrumental (typified by the harps) and vocal.

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and has made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands."³

"And I heard a voice from heaven as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and be-

fore the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth."⁴

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."⁵

All through Bible history music is associated with the worship of God. Think of its prominence in the Psalms. Our Lord -- we say it reverently -- sang; He closed the Last Supper by singing a hymn with His disciples. Paul speaks of the apostolic church as using psalms, hymns, and spiritual songs.⁶ One of the earliest descriptions of primitive Christian worship is found in a letter of Pliny the Younger, Governor of Bithnia, to the Emperor Trajan, c.112 A.D., in which he says of the early Christians, "...on an appointed day they had been accustomed to meet before day-break, and to recite a hymn antiphonally to Christ, as to a God."⁷

What a paradox music is! On the one hand, it is so highly intellectual and even mathematical that it has been called by Lucien Price "a mathematics of esthetic;"⁸ on the other hand, there is no art that communicates more directly to the heart and to the emotions. Yes, music speaks its universal language to the inner man. Long ago the Greeks recognized this. In The Republic, Plato says, "Musical training is a more potent instrument than any other, because rhythm and harmony find their way into the inward places of the soul..."⁹ And Aristotle says, "Melody even apart from words has an ethical quality."¹⁰ But centuries before Plato and Aristotle, the Old Testament tells us in I Samuel 16 how God used David's music (without words), for the text says only that David "played with his hand."

We all know the consoling power of a well-loved hymn, but it should not be forgotten that absolute music may also be used for consolation. To speak very personally, one of my abiding memories is that of coming home from my father's funeral in 1945. The Scriptures had indeed given me their unique and matchless comfort, yet music also spoke its lesser and wordless consolation, as I listened that evening in the quietness of my home to the slow movement of Beethoven's Violin Concerto.

But while we are not endeavoring to define music precisely, all who make it and live intimately with it know what it can do and have no doubt that God can use it to His glory. We turn, therefore, to education, for our subject is this wonderfully eloquent art of music in the context of education. And what is education? Again, definition is not easy, although as a professional educator I shall be bolder than I should be in respect to music and shall call your attention to Bishop Leslie R. Marston's definition that education is the changing of human beings through experience.¹¹ This is a valid definition, and it applies clearly to Christian education, wherein the change includes the radical transformation of life through the experience of Christ. Now most thinking regarding education, even on the part of educators, is too restricted in scope. Actually there are two kinds of education -- formal and informal. Formal education is that in school and college--i.e., education in the classroom situation through the pupil-teacher relationship. Informal education includes the home, and many other agencies, such as recreation, community

influences, radio, TV, advertising, and the press.¹² In both formal and informal education, and, above all, in Christian education, music should have an essential place.

What kind of music has a place in Christian education?¹³ What kind of music belongs in the school program, in the home, in the church, in the recreational life of Christians? These are leading questions. Now the theme, the foundation, upon which our thinking about the place of music in Christian education must be based is the principle set down in the preceding lecture: All truth is of God. Therefore, music that is true, music that has integrity, belongs to God's truth and has its place in Christian education. For truth is not confined to the spoken and written word and to such subjects as mathematics and the sciences; it relates to the arts also.

Let this premise, then, that all truth, including truth in music, is of God stand as our basic theme. On it and out of it our thought will proceed. Thus we consider some implications or variations of this theme that music is a valid part of God's all-embracing truth. For one thing, the fact that music belongs to God's truth breaks down the misleading distinction between sacred and secular music.

What, after all, is sacred music? Well, according to common understanding, it is music linked either to religious words or music written for religious use. Thus there are Christians who, while suspicious of all so-called secular music as worldly, will attend with clear conscience a performance labelled a sacred concert in which a good deal of inferior, sentimental music has been baptized, as it were, by association with Christian verse, or in which tawdry, tasteless hymn arrangements, false to any real musical integrity, are deemed sacred. But is the principle of sanctification by association a valid criterion for the distinction, so common today, between sacred or Christian and secular or worldly music? Certainly not. Rather the only defensible criterion as to whether music is fit for use in Christian worship and for service as a handmaid of the glorious truths of the Gospel is its own, inherent quality, provided that it meets first of all the test of truth.

"And what," we are asked, "is truth in music?" Now it would be presumptuous to attempt anything like a final answer to the question. But one may at least point in the direction of the answer. Let me put it negatively, first of all. Music that is pretentious, music that is vulgar, as in some of the so-called evangelistic styles of piano playing, lacks integrity. As music it is not true, even though doctrinally it keeps the best of company.

Positively, what are some of the elements of truth in music? Are they not honesty of expression, sincerity in the sense of avoidance of the cheap and contrived? And surely they include such qualities as simplicity and directness. Yet on the other hand, they do not rule out either complexity or sophistication, as opposed to artless simplicity. Bach wrote some enormously complex music, yet there is no higher musical truth than his. Honesty and integrity in music are not confined to the simple and naive. In point of fact, there is a vast body of music that has truth and integrity, yet is not fitted for church use, although Christians may enjoy it because it is part of God's truth. Strictly speaking, there is no such thing as Christian music, just as there is no such thing as Christian mathematics. Music is itself, simply music. What we call Christian music--and the word implies a body of doctrine--always gets its name by association, usually with

Christian words. For example, the Chopin polonaises or mazurkas, beautiful as they are, do not convey religious feeling. They have their place in the Christian's enjoyment of music, but not in church.

Is there, then, music that as music, regardless of words or religious associations, is compatible with spiritual worship? The answer is a clear "Yes." There is music that is innately spiritual in appeal. Not all of Bach's religious music was written for church use. Some of the forty-eight Preludes and Fugues, such as the great E major Prelude and Fugue in the Second Book of The Well-Tempered Clavichord are deeply spiritual. Unquestionably many of Beethoven's slow movements in the symphonies and sonatas, such as the wonderful second movement of the last Piano Sonata, Op. 111, speak with a transcendental, almost heavenly voice. Mendelssohn's Reformation Symphony has its religious moments and not just because of his use of Ein' Feste Burg. But the Cesar Franck Symphony, without any such reference, is also religious, even mystical, in spirit. The firm majesty of Handel, so compatible with faith, is not confined to The Messiah. Witness the universally familiar Largo, which, though composed for secular use, has found such wide religious acceptance. Or take a piece like the Mendelssohn Song without Words, named Consolation, that we have in our hymnals under the name, Communion; or the Schumann Nachtstücke, that we know as the hymn tune Canonbury. Granted that personal taste enters into comments like these, the point is clear that there is a wealth of absolute music that is in itself conducive to worship.

My own feeling is that more of this kind of music should be used in our services in schools and churches, not self-consciously but unobtrusively. It may sound radical, but I wonder if the practice of always printing on our church calendars the names and composers of preludes and postludes and the offertories is a good thing. Yes, I know that we want to develop the people's understanding of fine music. But a church service is not a course in music appreciation. And we must be careful, in our reaching out for a higher level of church music, not to foster what Don Hustad calls "spectatorism," in which the people settle back in their pews as at an opera or concert and look on parts of the church musical service as a performance.

Consider an example from another of the arts. A distinguished artist had finished a painting of the Last Supper. All was done with great skill, and the chalice in particular had been painted most beautifully. As one after another of the artist's friends looked at the painting, they said: "What a beautiful cup!" Then the artist realized that he had diverted attention from the Lord. Taking his brush, he painted out the gorgeous chalice and substituted for it a more quietly beautiful and far less obtrusive one. So should it be with music in worship. It should not call attention to itself nor monopolize the center of attraction that belongs to the Lord. And it may well be that the use, almost anonymously, of some first-rate music that, while unfamiliar, is in itself spiritual, will help the atmosphere of worship.

"But what," we are bound to be asked, "about Gospel hymns? Are you saying that all of our church music must be serious and classical?" This is the inevitable inquiry growing out of a very present point of tension in evangelical Protestant worship. Yes, what about Gospel hymns? Surely the answer is still, as was pointed out in The Pattern of God's Truth, that "when it comes to Gospel hymns and their more formal companions, it is not a matter of 'either - or' but of 'both - and.'" ¹⁴ For the criterion for Gospel music must be nothing less than the truth just as the truth must be the criterion for the words of Gospel hymns. Christians ought not to tolerate a double-standard in worship--namely, zeal for the truth in doctrine and disregard of the truth in art.

"But does not this criterion rule out all Gospel music?" our questioner persists. Not if we realize the wonderful comprehensiveness of God's truth. Some of the truest music ever written, music of utter integrity, is folk music. Think of the true nobility of Negro spirituals like "Were you there when they crucified my Lord?" We speak of "highbrow" or "long-haired" music. May we reverently say that God recognized no such distinction but only the truth. It is a mistake to confine truth in music to the classical or sophisticated, or to the old. There are Gospel hymns--and the number is not inconsiderable--that in their sincere, artless expression are valid and honest music. They belong in our worship and education. Without attempting anything like a list, let me say that they include hymns such as What a Friend We Have in Jesus, Blessed Assurance, or Saviour Like a Shepherd Lead Us, a tune by the way, that Dvorak wove into the last movement of his Violincello Concerto. Jerome Hines of the Metropolitan Opera, a great singer and an earnest Christian, in no way compromised his artistic integrity when he sang at the prayer breakfast in Washington Blessed Assurance as his testimony before the President and other leaders of our nation. One gets a little weary of extremists who say, "Away with all Gospel music; it's all trash;" or those on the other side who say, "Away with all the older hymns; they're all staid, doleful, and joyless." The antitheses are false. Not all the old, standard hymns are staid and sombre; and, on the other hand, if the truth must be told, even the best denominational hymnals contain some hymns of negligible value, hardly worth singing. And to classify all Gospel music as trash is nothing less than obscurantist. It is much more difficult to be thoughtfully discriminating than to fall back upon sweeping generalization, but nevertheless discrimination according to the truth as one sees it is the only responsible answer to the tension between Gospel hymns and standard hymns.

In point of fact, there is a far greater threat to the musical integrity of our evangelical worship and education than the Gospel hymn. This threat is the invasion of Christian music by the techniques of the entertainment world and show business. With the advent of TV and the widespread use of record players and hi-fi sets, the great God-ordained center of education, the home, has been infiltrated by the musical devices of Hollywood and the night club. What does the habitual use of such music do in a home? It debases taste and cheapens the Gospel. Whoever wrote the editorial in the September 16, 1961, issue of the Sunday School Times was absolutely right in his slashing attack upon the dressing up of our Gospel melodies in the garments of show business. If the state of music among evangelicals is not what it should be, then records in which the precious doctrines of our redemption are unequally yoked with the movie-theatre organ or sung in the over-sweet mood of cocktail-hour ballads has much for which to answer. Paul's exhortation quoted in the preceding lecture, "Don't let the world around you squeeze you into its own mold,"¹⁵ is an aesthetic as well as a moral imperative and it applies as much to some of the music that is so popular among many Christians as it does to jazz, which is generally unacceptable to Christians.

Now we come to the heart of the matter, which is the formation of musical taste. In an essay entitled the Place of Classics in Education, the great philosopher Alfred North Whitehead has a noble sentence. It is this: "Moral education is impossible apart from the habitual vision of greatness."¹⁶ Let us paraphrase it thus: "Musical education is impossible apart from the habitual hearing of greatness." This is the key to the place of music in Christian education.

Look again at the home. Look forward to the homes college students will set up. And indulge me in a bit of autobiography. I am privileged to be the son of a great Bible teacher, one who stood firmly for the Word of God and who preached the Gospel fearlessly wherever he went. Why

am I a Christian today? Because of my home, the place where as a small boy I received Christ as my Saviour. And why am I a musical person today? Again, because of my home. Among my earliest memories is that of hearing my father and my oldest brother playing Beethoven's Fourth Symphony in a four-hand piano arrangement. This was long before the day of radio and record players, but we had music in our home. My father and brother were not fine pianists, but they loved and played good music. Yes, musical education is impossible apart from the habitual hearing of greatness--not necessarily in great performance, for that was not nearly so available in my boyhood as it is now, thanks to long-playing records, but in constant hearing even of unskilled performance of great music.

What of musical education in school and college? Here too the same principle holds. Whatever else we do we must expose youth to greatness in music. Moreover, we need to tell them the difference between the good and the bad in music. Today one of the watchwords in education is, as was pointed out in the preceding lecture, the pursuit of excellence. Christian education, committed to that which is most excellent of all, the truth incarnate in Him who is altogether lovely, can do no less than seek excellence in music, as in everything else. Seminary students may well remember that, when they become pastors, they have a responsibility for the kind of music used in the services they lead.

As headmaster of a school that stresses academic standards and college preparation in these competitive days, I deplore the imbalance of the curriculum in schools like ours. I wish that music might be a major subject like English and mathematics. Yet with the all-too-little time at our disposal, some real exposure to greatness is still possible. At Stony Brook, aside from our choir, which is one of our most respected extra-curricular activities, and the usual class in music appreciation, private lessons on various instruments, and a rudimentary band, we try to give all of our boys some personal exposure to musical greatness.

Each year the whole school of about 200 plus the faculty is organized for part singing. Through weekly rehearsals, we learn some great music and sing it at public occasions, such as the annual academic convocation or the baccalaureate service. Thus we have learned choruses from The Messiah, a Gloria from one of Mozart's Masses, some Bach, and this year we are working on a chorus from Haydn's Creation. It is refreshing to hear adolescent boys walking along the campus humming or singing Mozart, Handel, or Haydn. Again, there may be regular exposure to music of truth and beauty through daily and Sunday chapel, not only in the singing of fine hymns, but also through the organ. Concerts for the whole school at which good artists perform fine music are an essential part of the program. But I speak of these things with humility, realizing how much more we should do than we are doing.

The principle remains unchanged, whatever our situation. The key to better things in our Christian use of music is the habitual hearing of greatness--not only in the day or boarding school, not only in college and seminary, but in Sunday School also. For the music that children hear exercises a formative influence on their taste. Not even the very little child may be safely fed an aural diet of musical trash.

Music is a demanding art, and "life is short but art is long." To achieve excellence in music requires discipline and unremitting work. Yet in this, as in all else, we Christians must keep our priorities clear. God is the giver of talent. When He gives talent--musical talent or any other--

He gives it not to be made an idol of, but to be used first of all to His glory. In humble words the great composer Haydn summed up his musical life: "I know," he said, "that God appointed me a task. I acknowledge it with thanks, and hope and believe I have done my duty and have been useful to the world."¹⁷ Truly, music is a great gift; but it is the Giver, not the gift, who must have the first place in the teaching and practice of music in Christian education.

In the account of his conversion that has come down to us from the fourth century, the great church father, Jerome, who made the Latin translation of the Bible, tells of a dream that led to his conversion. He dreamed, he says, that he appeared before the judgment seat of the Judge. "Who are you?" the Lord asked. "I am a Christian," was the reply. But the Lord said: "Thou liest; thou art a follower of Cicero, not of Christ. For 'where thy treasure is, there will thy heart be also.'"¹⁸ Jerome was a rhetorician and his consuming interest and first love was the study of Cicero.

By no means all of you will be tempted to give music the first place that belongs to Christ, simply because only a comparatively few are called to be musicians. But the principle is the same regardless of the particular thing involved. There are many things that may usurp the central place in our lives and actually crowd out Christ. For some, it may be athletics; for others, studies; or it may be a personal relationship, including the closest of all relationships, that to ourselves. In his First Epistle, John says: "Little children, keep yourselves from idols."¹⁹ But what is an idol? It is anything in life that counts for more than Christ. Look hard at the word "idol;" observe that it begins with "I."

Therefore, let our closing thought be this: Everything--no matter how fine and worthy, whether it be music or scholarship, athletics or profession, or even the human being who is nearest and dearest--everything must be brought into captivity to Christ.²⁰ For in all things He must have the preeminence.²¹

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4. Revelation 14:2,3.
5. Revelation 15:2,3.
6. Ephesians 5:19.
7. Documents of the Christian Church, Henry Bettenson, ed., New York, 1947, p. 6.
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9. Collected Works of Plato, B. Jowett, trans., New York, n.d., p. 67.
10. Problems, XIX. 27. 919b26, Quoted by Butcher, Aristotle's Theory of Poetry and Fine Art, London, 1920, p. 131.
11. Cf. Christian Education in a Democracy, Frank E. Gaebelein, New York, 1951, p. 67.
12. Ibid., 68, 69.
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Education." The entire lecture, somewhat adapted, contains the substance of an address before the National Church Music Fellowship in Philadelphia, 28, November, 1961.

14. The Pattern of God's Truth, Frank E. Gaebelin, New York, 1949, p. 77.
15. Romans 12:2, Phillips.
16. The Aims of Education and Other Essays, Alfred North Whitehead, New York, 1949, p. 77.
17. How Music Grew, Marion Bauer and Ethel Peyser, New York, 1925, p. 282.
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19. I John 5:21.
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21. Colossians 1:18.

TOWARDS A CHRISTIAN PHILOSOPHY OF EDUCATION

IV. CHRISTIAN EDUCATION IN RELATION TO TEACHER AND STUDENT

FRANK E. GAEBELEIN

If the subject of this lecture, "Christian Education in Relation to Teacher and Student," were to be written on a blackboard, we might indicate by arrows, pointing from the word "teacher" to the word "student" and back again, the relationship between the two not only in the give-and-take of the classroom but also in subsequent influence. For some students become teachers and they in turn influence others to take up teaching as their work.

The development of a Christian educational philosophy is not to be sought just for its own sake; we do not seek to know the truth merely for the purpose of admiring it, inspiring though such admiration may be. A philosophy of education rooted and grounded in God's truth always entails responsibility; it never fails to carry with it the obligation to "do the truth."¹ If truth is supremely centered in a Person, even our Lord Jesus Christ, then we as persons cannot escape the fact that we must do something about it. The responsibility is one that lies close to the heart of Christian education and that differentiates it from secular education.

In 1909 Arthur James Balfour was speaking at the University of Edinburgh on "The Moral Values Which Unite the Nations." In his address, he discussed the economic and cultural ties between people, the bond through such things as education and the personal ties of friendship. When he had finished, a Japanese student got up in the great hall of the university and said, "But, Mr. Balfour, what about Jesus Christ?" According to an American professor who was present, there was dead silence, as the audience recognized the justice of the rebuke. The prime minister of a great Christian nation had been discussing the ties that unite men and nations. But he had left out the one essential bond, and the rebuke had come from a student from a far off non-Christian land.

Thus it is with the difference between secular and Christian education. Secular education will not ask seriously the question, "What about Jesus Christ?" Christian education asks it and then insists upon an answer. That question has been at the heart of these lectures. Moreover, it continues to be asked of us everyday. Even though others may be silent, our Lord Himself asks it of us everyday. Even though others may be silent, our Lord Himself asks it of us. Quietly, yet inescapably, He says something like this: "What are you doing with Me and My truth--in writing your term papers, in your daily preparation, in all your other activities?" The question is being asked also of the faculty and administration in respect to their teaching, their formulation of policy, and their research. How vastly more relevant the question is today than in 1909--today when men face problems never even dreamed of in Balfour's time! Truly the measure of Christian education is its concern, not just in evangelism but all through its program, with the question of questions, "What about Jesus Christ?"

"All truth is God's truth." These lectures have stressed the centrality of that principle in Christian education. But we have now reached the place where the companion principle must be presented. It is this: "There can be no Christian education without Christian teachers." Turn back for a moment to the insight of Anselm stressed in the second lecture, "Credo ut intelligam"

(I believe so that I might know). Surely this means that, since faith is necessary to understanding the truth, education that is committed through and through to God's truth in its primary revelational sense as well as in its natural aspect depends upon Christian teachers--that is to say, teachers who have submitted themselves in faith to the Lord of truth.

Let us go on, therefore, to look at the Christian teacher, considering in particular six leading qualities that should characterize him and endeavoring to face their personal application. From a campus such as this many students go on to become teachers; in fact, a major contribution of the Christian liberal arts college is the large number of men and women it sends into the teaching profession. Thus the qualities we shall consider apply to students as well as to teachers. Just as music is part of daily life, so teaching in one way or another relates to us all.

Every Christian bears a responsibility to obey the Great Commission. And that commission, as we saw in the beginning of these lectures, is a teaching commission. "Go ye therefore," said our Lord, "and teach [the word is *mathēteusate*, literally, "make pupils or disciples"] all nations, ...teaching them [*didaskontes*, the formal word for teaching, from which "didactic" comes] all things whatsoever I have commanded you."³ We are all teachers in one way or another. Think, for example, of the most important educational situation in the world, the home. Parents--fathers and mothers such as most college students will become--are God-appointed teachers of the children entrusted to them. Furthermore, every pastor is also a teacher. This we have on the authority of the apostle Paul, who speaks in Ephesians of "pastors and teachers,"⁴ linking the two offices in one man. Seminary students and preachers must remember that teaching cannot be separated from preaching and pastoral work. A man called to the ministry is at the same time called to a very important kind of teaching. But further elaboration is unnecessary. Teaching runs through the whole of life; whatever the vocation, in some respect teaching is related to it.

But we turn from these general implications to the leading characteristics of the kind of teacher upon which Christian education depends.

First, the teacher in a Christian school or college must be openly and boldly a Christian. Here in personal terms is the master-key to Christian education. Christian education is impossible apart from Christian teachers. This is not a half-way policy, but one to be followed totally, in every respect, all the way. In departing from it over the years many a school and college has, while gaining strength and prestige, lost its soul. A glance at the history of American education makes the point. Our first colleges from Harvard on through William and Mary, Yale, Princeton, Dartmouth, and Brown, and later, the women's colleges--Vassar, Mt. Holyoke, Wellesley--were founded by godly men and women to provide Christian education. Likewise, with many of the older denominational colleges. If, in relation to their original Christian commitment, "Ichabod" must be written over the doors of institutions like these, it is largely because of the admission of unbelievers to their faculties. Let me press upon all who may be given responsibility for Christian education in school or college as administrators or trustees to hold fast to the principle, "No Christian education without Christian teachers." In the application of that principle let the word "Christian" be given its deep content. How does the administrator know that a candidate for his faculty is a Christian? Not just through evidence of church membership but also through the witness of the Spirit. As Paul wrote, "The Spirit itself beareth witness with our Spirit that we are the children of God."⁵ The children of God know one another; one does not have to talk long with another Christian to recognize the common bond of fellowship in the truth.

Yes, Christian teachers must be openly and boldly Christian. In a day when church membership in our nation is soaring and fuzzy thinking regarding religion blurs important spiritual distinctions, the Christian teacher must stand up and be counted for what he believes. He may well take, as the keynote for his service and witness--and the two are not separate but are in actuality one--the grand affirmation at the beginning of Romans, "I am not ashamed of the Gospel of Christ."⁶

And what is the Gospel? Well, according to the great resurrection chapter of life and hope and power in Christ, it is that "Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures."⁷ Observe the three-fold logic of this apostolic declaration. There is the logic of the Scriptures. To be a Christian teacher means to believe the very heart of the Christian faith, the atoning death and the victorious resurrection of Jesus Christ, and to believe it "according to the Scriptures," because from Genesis to Revelation Christ is the subject of the Bible. Again, there is the logic of history, because the Gospel is rooted in History. As Paul went on to show in this chapter, the risen Lord appeared to Peter, then to the twelve, and after that to more than five hundred at once, and to James, and again to all the apostles.⁸ These were definite, factual, historic appearances. Whereupon Paul adds, "he was seen of me also."⁹ This finally is the logic of personal experience. Paul knew that Christ was risen. Paul knew the Gospel, because he knew the living Christ personally. So every true Christian knows the Gospel personally, because by faith he himself is a risen person.

If I may be permitted a personal illustration, I remember that one summer as I was with some friends of the Alpine Club of Canada at the foot of Mount Robson in British Columbia, a group of us in a tent were drinking tea on a rainy afternoon. There was a discussion of religion. It became highly skeptical in tone, and I felt led to say something by way of witness. At this point, a brilliant young scientist turned and said, with a somewhat patronizing air, "But you don't really believe, do you, that Jesus is the Son of God?"

"Yes, I do," I answered, as you would doubtless have answered.

"But," he said, "how can you prove it? How do you know it is true?"

What followed will remain for me an inefaceable memory. I simply did what any other convinced Christian would have done; I looked him straight in the eye and said, "How do I know that Jesus is the Son of God? I know it, because I know Him personally." For about a half minute we looked into one another's eyes. Then he dropped his gaze and the argument was over.¹⁰ It is this immediacy of personal knowledge of the living Lord that is essential to the Christian teacher.

The second quality for a Christian teacher is to know the Bible. This means that not only the teacher of the Bible, but also the teacher of mathematics, science, English, languages, and any other subject must know Scripture. He must know it not just through one-half or one hour preparation of a Sunday school lesson but through living in it daily, through reading and studying it constantly. It is a fact that authority in teaching comes from a reservoir of knowledge. As Christian teachers, even of the so-called secular subjects, we need this reserve of Scriptural knowledge, for God's Word is relevant to all of learning. Not that we shall ever know all about the Bible. But we can build up a growing familiarity with it.

And what about the hard things--and there are many such things--in the Bible? Here we remember that the Bible is inspired by the Spirit of God. We rest upon the fact that He who inspired it is available to guide us into its essential truth. In sober and most wonderful truth, the Bible has its own Interpreter,¹¹ who is none other than its Author, the Holy Spirit.¹² Think of it! We read Plato or Shakespeare, and are dependent upon our own interpretation. But the Bible is different. To guide us into its truth, we have what the Reformers called the "inner witness of the Holy Spirit."

To sum up this point, the Christian teacher needs to be under the discipline of the Word of God. Do you--and I speak to you all, faculty as well as students, laymen as well as ministers--preserve inviolate your daily reading of Scripture? You may be a scholar and teacher without the discipline of the Bible; but you will never be a deeply Christian scholar and thoroughly Christian teacher without it. May I share this with you out of the experience of my own life? As a small boy, I began daily reading of the Bible. On through school, college, graduate school, and many years of teaching, I have continued its daily reading. And this one thing has meant more in forming my mind than all of my formal education in school, college and university.

The third characteristic of the Christian teacher may be treated very briefly, because it has been discussed so fully in the other lectures of this series. It is that the Christian teacher must be committed in every aspect of his life and work, in all his being, to the truth. But to what has already been said about commitment to the truth one thing should be added. Along with devotion to the truth theologically, philosophically, and in practical subject matter, the Christian teacher and the Christian student--in fact all Christians whatever their work may be--must be sensitive to the truth in respect to plain, every-day honesty in word and deed. It is an old-fashioned but rock-bound principle that a lie is never under any circumstances justified. Not even "social" lies or so-called "white" lies may be tolerated. Nor is a lie ever permissible in teaching. What shall it profit us, teachers and students, if we are able to work out the integration of literature, and science, and mathematics, and music, and all the other subjects, with God's truth, and if we at the same time are trifling with the plain truth in our every-day living?

Next, a fourth qualification of the Christian teacher engages our attention. Just as Christian education must seek excellence, so must the teacher. We who are really committed to God and His truth must believe in the best to the extent of preferring it to the better. We must not be satisfied with anything less than the first-rate. To the glory of the God of truth we must join the battle against mediocrity.

This means that the Christian teacher must be an intellectual person.¹³ Blaise Pascal, one of the most Biblical of all the great scientists and philosophers, says in his *Pensées*: "Man is but a reed ... but he is a thinking reed. All our dignity consists ... in thought."¹⁴ In other words, one of the great marks of our humanity is the God-given capacity to think. It follows, therefore, that every Christian teacher and student ought to take seriously his obligation to live his intellectual life to the glory of God.

The challenge of the intellectual life for our Christian teachers and students is not an easy one. It costs to have a mind that is really committed to the Lord. One reason why there are on every Christian campus some students who are not going on intellectually is not that they are of

inferior ability but rather that they refuse to pay the price. And the price is nothing less than self-restraint and hard work.

One day Dr. Allan Heely, the distinguished headmaster of Lawrenceville School, was asked by a voluble lady this question: "What, Dr. Heely, is your idea of the ideal curriculum for growing boys?" His reply was brief and to the point: "Any program of worthwhile studies so long as all of it is hard and some of it is unpleasant."

It was a severe but wholesome answer, relating in principle to the whole range of education on through graduate school. For a great fault of education today is that much of it is too easy--and this applies to college as well as school. To you students let me say that you will never go on deeply in learning if you begin to choose courses merely because you think that they will be easy. What kind of books, if any, do you read voluntarily; what kind of music do you listen to; what pictures do you look at, now that television has invaded the campus as well as the home? What are you doing with your leisure time? These are probing questions. No Christian, no matter how pious, will ever achieve excellence if, aside from his required courses, he feeds his mind on trash, if he never of his own volition reads some hard books, or listens to some great music, or converses seriously about profound subjects.

If I could go to the home of a prospective teacher and examine his bookshelves, I could tell much about his quality as a teacher. If I could visit a student's room and see what he reads for leisure as well as for study, I should have an insight into his educational growth. What is the most important piece of educational equipment any school or college has? It is certainly not the gymnasium, nor the student center, nor even the laboratories or the classroom building. It is the library. That is the intellectual heart of a school. When I visit a school or college, I always want to see, along with the chapel, the library.

Do you students have your library, even a small one of your own? Are you beginning to build a personal library? With the advent of good paperbacks, the development of a student's own library has been greatly facilitated.

Christian education is poor compared with secular education. In many communities schools are being built on a multimillion-dollar scale that overshadow the equipment of most Christian colleges. But first-rate thinking, the development of Christian intellect, has no dollar sign attached to it. Its price is the higher one of hard work, and therefore it is within your reach and mine.

But there is a fifth quality that should mark the Christian teacher. It is his attitude toward students. Teaching depends in large part on how the teacher looks at those whom he teaches. Here we have a very exalted example indeed. It is nothing less than the example of our Lord Jesus Himself. For Him, the child was peculiarly precious.¹⁵ To mislead or harm a child was in His sight a very grave thing indeed.¹⁶ For us, too, childhood must be precious. Said a great headmaster to me at the beginning of my career, "Every headmaster should think of every boy as having been sent to him by God." The Christian principle of love, even the truth is love, must be central in our approach to our pupils. This does not mean sentimentalism. Sometimes love, as exercised in necessary discipline, is very stern. Yet it still remains love. And in respect to you

and me and youth, love entails also liking children. The truly effective Christian teacher must like children. As Christians, we are obligated to love everyone. But we do not always like those we love. Some good people love children and will sacrifice drastically for them, but they do not actively like children. Such people should not be teachers. If children bother you, if you lack in your heart an interest and liking for them, then do not be a teacher. On the other hand, if you want to grow in your liking and understanding of them, God will help you do so.

In addition to the love and liking of children, a Christian teacher must have a hopeful view of youth. He is familiar with the Biblical doctrine of original sin; he knows that "all have sinned and come short of the glory of God."¹⁷ Yet he expects good things of youth, because he knows that God is working through Christian education. Tolerant and patient, he never makes the mistake of judging youth by adult standards. He knows what God can do with a life, because he knows what God has done for him.

Here I should add a word about the understanding of youth, especially in these troublous days when young people, Christian young people included, reflect the tensions of our times. Simply because of these tensions and the uncertainty of this age of crisis, youth needs for its emotional and spiritual well-being a firm and kindly structure of authority. Consider particularly our adolescents, for this is the group I know best. There is a good deal of unconscious existentialism in our teenagers. Ours is a day when the search for personal identity looms large, especially for young people. Have you ever been alone in a strange city, perhaps in a hotel waiting for a call from home?¹⁸ If so, you know the sense of loneliness and of expectation that may come over you. Truth in the Person of Christ, who alone meets the deepest needs of the heart, this is the call that fully satisfies the longing of youth and of us all for identity.

But with all his understanding of youth, the Christian teacher must respect the boys and girls he teaches. As a great educator once said to his teachers in a faculty meeting, "Remember, gentlemen, that when you go into the classroom you may well be in the presence of your intellectual superiors." The selflessness of the true teacher! A teacher may never, never be jealous of his pupils. He must be willing to lead them forward and remain himself in the background. One of our famous Eastern schools, the Pingry School of Elizabeth, New Jersey, recently celebrated its centennial. As I attended the celebration, I was impressed by the school's motto: Maxima reverentia debetur pueris. Yes, the boys--and the girls too--entrusted to us by God are worthy of our highest respect.

And now we consider the sixth and last of the qualifications of a Christian teacher. He must submit himself wholly to the one greatest Teacher. And who is that? Well, as Bishop Stephen F. Bayne, Jr., put it in his address at the semi-centennial of the Kent School, "God is the Teacher."¹⁹ In this Christian college and seminary--and herein lies the inestimable value of a committed Christian institution such as Grace Theological Seminary--the living God is recognized as the source of all wisdom. And how does He teach? He teaches us all daily, as we pay the price of hard thinking. He teaches us through His Word. He teaches us teachers sometimes through our pupils. He teaches us all through discipline of trial and disappointment and suffering--all of which comes and will come to you on a campus like this--and through our successes too. But most of all He teaches us through a Person, through the One who is most excellent in all things, our Lord Jesus Christ. "This is my beloved Son; hear Him."²⁰

Let me close these lectures with a direct word to the students of this college and seminary. Some of you already know what you are going to do with your lives. Some of you are even now planning to be Christian teachers. Others of you are looking forward to the ministry or other vocations or professions. On the other hand, some of you have not yet found the answer to the all-important question of what you are going to do with your life. And this is not said in criticism, so long as you are willing for God to show it to you in His time and so long as you know that to seek and to find God's will for your life work is the most important question for any Christian student.

To all of you, decided or undecided regarding your life work, I should say this. Do not make the false distinction between sacred and secular when it comes to your life work. Whatever God calls a Christian to do, is, for that Christian, God's work--whether it be the ministry or the mission field, teaching, homemaking or music, medicine, engineering, or business.

And what about finding your calling? Think back to the dramatic beginning of the Old Testament prophecy of Habakkuk: "The burden which Habakkuk the prophet did see."²¹ In other words, the prophet looked around him and saw a need. He shouldered that need and took it upon himself as a burden from God.

So the essence of Christian vocation--and of what value is Christian education, unless we are using it exactly and precisely where God wills us to serve--the essence of Christian vocation is to find the burden God would have us bear. Therefore, I say to you, young man, young woman, "Look about you; see the need that God would lay upon your heart! Find your burden!" Did you ever think that God's work goes on because someone has a burden? We have our great Protestant heritage because Luther, Calvin, Knox, Wesley, and others had a burden for reformation and revival. Africa was opened up, because David Livingston had a burden. Slavery was abolished because Abraham Lincoln assumed a burden.

Recently a brilliant young woman, a physician and member of the faculty of the Yale University Medical School shared her plans with me. She has a burden to go out to one of the new, underdeveloped nations in Africa and to teach there, making teaching the means of reaching leaders of the country for Christ.

A nation depends upon its teachers. A church is no better than its teachers, including always its ministers who are also teachers. If God is laying the burden of Christian teaching on some of you who have heard these lectures, may you never evade that burden but may you take it up gladly as your appointed work for him.

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3. Matthew 28: 19, 20.
4. Ephesians 4:11.
5. Romans 8:16.
6. Romans 1:16.

7. I Corinthians 15:3,4.
8. I Corinthians 15:5-7.
9. I Corinthians 15:8.
10. Cf. "A Great Question and Its Answer," Frank E. Gaebelein, Christianity Today, 23 June, 1958.
11. John 16:13.
12. II Peter 1:21.
13. For extended treatment of the obligation to excellence and Christian intellectualism cf. "The Christian's Intellectual Life," Frank E. Gaebelein, Christianity Today, 8 May, 1961, and "The Obligation of Excellence in Christian Education," Frank E. Gaebelein, Gordon Review, Winter, 1962.
14. Pensees, Blaise Pascal, London, 1931, VI 347.
15. Matthew 19:14,15.
16. Matthew 18:6.
17. Romans 3:23.
18. Cf. W. H. Auden's moving lines:
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 To be all on edge, to be held waiting in
 A packed lounge for a Personal Call
 From Long Distance, for the low voice
 That defines one's future."
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GENERAL REVIEW

Events Viewed in the Light of God's Word

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DR. NORMAN VINCENT PEALE AND THE NEGATIVES

On page 49 of the September 1962 Reader's Digest appears an article bearing the title, "Can Protestantism Be Saved?" A subtitle reads, "A leading Protestant clergyman points boldly to the mistakes, shortcomings and creeping paralysis that he feels characterize his church today. Here is a ringing challenge to churchmen and laymen alike." Dropping the eye one more line, the reader is introduced to this prominent clergyman. He is Norman Vincent Peale.

This article appears to be written exclusively for the Reader's Digest. If the purpose of this article was to capture a reading audience and sell the magazine, it could not have succeeded more amazingly. Linking Dr. Peale's name with this eye-catching title could not help but arouse an insistent curiosity to read the article. Famed for his book, The Power of Positive Thinking, now the reader is confronted with something that is positively negative. Who could resist the urge to read something that seems to be so completely out of form? This writer could not.

Against the stern background of Martin Luther and the early years of the Reformation, Dr. Peale levels a tremendous indictment at the Protestant Church. It consists of a whole series of negatives. "Protestantism today is losing ground...in spiritual effectiveness." He cites a statement in The Church Herald, "Protestantism has lost its faith." In response to "decaying society" there is "the church's apathy." An antireligious movement in the United States is greeted by "the church's indifference." The explanation for this situation is to be found "inside the Church itself." There is the "ecumenical movement," the willingness "to compromise," making it "too easy to join the church," ignoring of "Christian conduct," the swing to "social welfare," downgrading "the sermon in favor of sacerdotal ritual," and the "current tendency...to doubt the Bible as revelation of the authentic word of God." Could anything be more negative?

Analyzing this article, the writer hastens to point out that Dr. Peale writes like a conservative theologian, in fact like a fundamentalist, as he lashes out against the ills besetting present-day Protestantism. In fact, he speaks with the voice of a prophet as he diagnoses the conditions prevailing in present day Christianity in the United States of America. He does not hesitate to speak plainly of the "moral blight" on our land, the "filth" in the newsstands, "the sadism on television," "the pornography in our books," "perversion," "payola," "cheating," "vice and crime." And in the face of all this the church is apathetic, indifferent, silent.

There is a sense in which one might expect Dr. Peale to go this far. But when he begins to dissect the Church for the explanation of its plight, then one is amazed. Weighing "the whole ecumenical movement" and finding it wanting is amazing. Insisting that "when denominations merge, they always have to compromise, to weaken their traditional stand" is even more amazing. Charging Protestants with making it "too easy to join the church," and then ignoring the import-

ance of "Christian conduct" by failing to exercise discipline opens one's eyes even wider. But Dr. Peale does not stop there. To the reader's astonishment he attacks the social gospel in his reference to the "abstraction known as social welfare," insisting that this has supplanted "personal salvation." He charges seminaries with failure in that they have not trained the student for "the common touch." In fact, seminaries have "departed from some fundamental doctrines of Protestantism," such as downgrading "the sermon in favor of sacerdotal ritual," and doubting "the Bible as revelation of the authentic word of God."

This writer is not holding Dr. Peale up to ridicule in this review of his article. He is expressing his own astonishment at it, inasmuch as it seems to be so much out of form for Dr. Peale. If the terminology of this article can be assumed to possess the usual evangelical meaning, then it is time to respond with a hearty "Amen." If on the other hand, Dr. Peale redefines his terms and means something other than the face value, then the reader is left to think in a vacuum, no one knows precisely what Dr. Peale is saying no matter how good it may sound, and there is no isolation of the ills and no solution for the problems. Believing that Dr. Peale is talking the language of the evangelical, it is hoped that his experience and his word may exercise some influence on many who are groping their way through theological darkness and point them to a sovereign Christ, who ministers personal salvation, through faith in the message of an inspired Bible.

NEW ENGLISH BIBLE OLD TESTAMENT

The New English Bible New Testament has been in circulation for some time. Unlike the Revised Standard Version it did not incur the avalanche of criticism directed toward the earlier version. It was subjected to careful evaluation, but that evaluation was based on its intrinsic merits. The theological persuasions and qualifications of the translators were not examined as part of the evaluation. The NEB New Testament has taken its place among other new versions of the New Testament Scriptures in its own right, though it is not in any sense displacing the KJV or the ASV in this country.

But the NEB Old Testament may have a different reception. It was the Old Testament, more than the New that aroused the storm of criticism when the complete RSV made its appearance. And this may be true also for the New English Bible. Already suspicions have been aroused by the unauthorized public pronouncements of a seventy-year-old Oxford professor who took it upon himself to point out how drastic the new version would be.

Chairman of the section of Old Testament translators, Dr. Godfrey R. Driver, professor of Semitic philology, made the mistake of airing his views on the new version before the press without clearing his remarks with the publishers. Either poor judgment or overweening conceit or a combination of both led him to accentuate the error by conveying the impression that his translators would improve upon the revelation of God to men. He was quoted in one of the London newspapers as saying that present versions contain passages which are virtual "nonsense." This was all it took to get headlines around the world.

Now that suspicion has been aroused by these indiscreet remarks, evangelical laity and leadership will scrutinize the NEB Old Testament, when it appears, with greater care than ever. Though Dr. Driver predicted that the Old Testament might appear within two years, the publishers

declare that there is no possibility of its appearing before 1966. Perhaps by that time the untimely and unwise remarks of the chairman will have been forgotten. But it is a safe guess that any wide divergence from accepted translations, especially if there is no close adherence to the original text, will never escape the penetrating evaluations of scholars who are devoted to the original text as the only valid source from which to make translations.

WHAT IS THE TRUE STANDARD OF MEASURE?

In the United States the Supreme Court is the final court of appeal in determining the legality of action. In a decision heralded far and wide, the Supreme Court decided that prayer formulated by a civic body for use in public schools was unconstitutional. With the technical side of this decision, there can be no quarrel. But with the deeper aspect of religious devotion as expressed in prayer, this decision was a blow struck in the interest of irreligion.

But in the same month of June the Supreme Court reversed a Post Office decision to ban three male magazines featuring male nudes and designed to appeal to homosexuals. Of this decision almost nothing was heard throughout the country. But even where it was known the American public apparently received it in stride and without embarrassment. This seems to indicate that the sense of shame on matters that should arouse revulsion and indignation has disappeared.

In this decision of the High Court, the Homosexual League of America scored a victory. The efforts of this League to secure time on radio and television for public discussion of the merits of homosexuality is alarming, and especially so in that the public in general is not in any sense aroused. Homosexuals now come out into the open and desire to confront the public with the virtues of this unnatural and perverted practice. Not only are homosexuals pressing their suit in literature, but in the East a panel of eight homosexuals discussed the subject over a radio station.

Is the moral trend in our society now reaching that stage of Sodom and Gomorrah? Is it possible that American aversion to anything in the public schools that borders on the supernatural, the Bible, or prayer, may not be intimately related to this trend in moral declension?

BOOK REVIEWS

THE PSYCHOLOGY OF CHRISTIAN PERSONALITY. By Ernest M. Ligon. The MacMillan Co., New York, 1961. 393 pp. \$1.95, paper.

Professor Ligon (Department of Psychology, Union College, Schenectady, New York) sets forth as his aim the interpretation of "the teachings of Jesus in terms of modern psychology" and directs this book to "Christian parents" in hopes that in it they will find some "help in bringing up their children with such a religious training as will make them not only men and women of integrity and moral character, but also personalities of wholesomeness and power." He writes also to "ministers" who are, he believes, "faced with the task of interpreting the teachings of Jesus to their people" and trying to "understand their sorrows and troubles" but who also may find difficulty in relating the two. Finally he addresses his book to "Christian men and women everywhere, who discern no sources of strength in religion and therefore question its value." One could wish that the author's ability to fulfill a need was as readily forthcoming as his delineation of it. The task he sets for himself is prodigious. While he addresses himself to a broad audience, his efforts will be wasted on those who could most profitably benefit from his work. Evangelicals will quickly sense his liberal theological orientation and fail to give him the hearing which some of his thinking deserves. His views are often incisive and cogent. He deals with profound problems, and shows considerable ability to come to grips with them in a way which could be very significant for both Christian lay people and full-time workers. However his best efforts are vitiated by his theological poverty and biblical undernourishment. It is frequently evident that his knowledge of psychology far exceeds his comprehension of "the Scriptures and the power of God." He hovers precariously near rich and profound truths, deep and rewarding insights, significant and fruitful breakthroughs in the realm of psychology and religion, without really capitalizing on them, much to the disappointment of the reader. It would seem to us that the audience who

would most profitably benefit from this work will be the energetic evangelical thinker, be he scholar-minister or professional Christian worker, who can use this book as a springboard for his own rapprochement and synthesis in this field. For such a purpose this book is to be highly recommended.

SANFORD MORGAN

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PROPHETIC TRUTH FOR TODAY. By John E. Dahlin. Beacon Publications, Minneapolis, Minnesota, 1961. 185 pp. \$3.45.

This series of lectures purports to be an assertion of the dispensational eschatology in the tradition of Scofield. In addition, there is the stated purpose of correlating "Bible predictions with current world developments" (Foreword). In the fulfillment of these purposes the author has succeeded in a commendable fashion. The book would, therefore, have a positive value in the instruction of laymen in the revealed course of future development for this world.

The attempt to trace the development of world history in accordance with revealed prophecy may cause some to raise problems in relation to the author's assertion of the imminent return of Christ. Dahlin assumes that there is no tension between the appearance of signs and the expectation of an imminent return. However, there needs to be a careful definition of this agreement by dispensationalists in order to obviate the arguments of those who see the appearance of signs as a chief argument against the doctrine of the imminent return.

Another common dispensational weakness is found in the book as it pertains to the nature of the Spirit's work in the future tribulation period. Dahlin asserts that "the Holy Spirit will be gone from the earth, particularly in His present manner of operation" (p. 107). This position generally

arises out of the dispensational argument that there is a reversion to the Old Covenant during the 70th week of Daniel. The validity of this argument is questionable in light of the clear and unmistakable teaching of the Scriptures relative to the New Covenant (Jer. 31:31-34, Heb. 8:7, 13), and the specific reference to the nature of the Spirit's ministry in prophetic passages (Ezek. 36:26-27, 37:26, Joel 2:28-32). Surely the restraint of the wicked one could be removed without thereby curtailing the redemptive operations of the Spirit in the full New Covenant sense.

Although there may be disagreement in some areas, all true believers may agree with the author in his recognition of the drift of human history toward the appointed day, and in the expectancy of the glorious appearance of our resurrected Lord to assume the sovereignty which is His right.

WILLIAM R. FOSTER

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THE THEOLOGY OF THE OLDER TESTAMENT.
By J. Barton Payne. Zondervan Publishing House,
Grand Rapids, Michigan, 1962. 554 pp. \$6.95.

The Theology of the Older Testament is a comprehensive and thorough Biblical study of the principal doctrines and theological concepts of the Old Testament from a conservative and evangelical viewpoint. This volume will merit serious consideration by conservative Old Testament scholarship in an era which is characterized by theological liberalism and negative criticism, and in which an up-to-date adequate textbook of evangelical character has been unavailable.

The author develops the theology of the Old Testament around the covenant concept as the basic thesis or theological framework. "God," according to Dr. Payne, "actively directs human history for the purpose of redeeming men to Himself. Objectively, He has accomplished our redemption once and for all by sending His Son Jesus Christ to die on the cross for man's sin. Sub-

jectively, however, He mediates this salvation to mankind through the instrument of His covenant or, to use a more accurate term, His testament. It is the divine 'last will' by which He bequeaths to His own people an inheritance of reconciliation to Himself, as they on their part fulfill its conditions of faith and obedience. Since there is only one saving death of Christ, it follows that there is only one testament. Chronologically considered, however, the testament possesses both an older aspect and a newer aspect." Hence, the significance of the title of the book.

This methodology, quite necessarily, leads the author to dismiss modern dispensationalism as unbiblical, and the author as an "historical premillennialist" consistently identifies the true Israel as the Church, although he does concede that Zechariah 14 is "one of the few still-future passages of the Bible where 'Israel' cannot mean the Church." His marked emphasis upon the concept of "one testament" (but cf. Hebrews chapters 9 and 10) seems at times to suggest a legalistic application of Old Testament laws and practices to the New Testament Christian under grace (see for example pp. 320 ff.; 371 ff.; 397 ff.; 434-5). Also the Lord's Supper is held to be a "sacramental means of grace through which the presence of the living God is experienced in a special way," and baptism, being the transmutation of circumcision, justifies, for the author, the practice of infant baptism (p. 393).

However, aside from these individualistic interpretations, this work by Dr. Payne exhibits a high degree of scholarship in Old Testament studies. Especially impressive is the introductory section on the History of Old Testament Biblical Theology and the Old Testament doctrines of Revelation and Inspiration. The doctrines of God, Man, Sin, Sacrifice, Redemption, Old Testament Morality, Messiah, Worship, and Eschatology, are all clearly delineated and set forth with the thoroughness characteristic of Oehler and Heinisch. Accompanying each subject the author suggests collateral reading from other works in the relevant field which represent the various theological

positions. Abundant footnotes, exhaustive indexes, and helpful appendices add to the over-all merit of the book. Dr. Payne's Theology of the Older Testament is a welcomed and much needed addition to the field of Old Testament studies and will serve as an excellent textbook in the area of Old Testament Theology.

HOBART E. FREEMAN

Grace Theological Seminary.

GOD'S NEW AGE. By Nels F. S. Ferré. Harper & Brothers Publishers, New York, 1962. 160 pp. \$3.00.

God's New Age is a volume of 16 sermons by the liberal theologian Nels F. S. Ferré, Abbot Professor of Christian Theology at Andover Newton Theological School. In this collection of sermons Ferré's major theme, and that of Liberalism, is the victorious love of God, which also forms the basis for his universalism. Ferré urges repeatedly that God's love, which is the central meaning of the Cross, is sovereign and such divine love for all men cannot be ultimately denied. Hence, the doctrine of an eternal hell cannot be seriously entertained in Ferré's theology. He writes: "all men ... belong within Christ potentially, for God is bound to them with cords of love that can neither break nor wear out: God as eternal love will not rest satisfied until the children of his love (all men) accept his love." And again: "The height, absolutely the height, of human horror is the picture of God and the saints making eternally merry in heaven at the expense of an eternally tortured humanity."

Apart from the "love" theme of Liberalism, which exalts God's love at the expense of His holiness, justice and judicial wrath against sin, Ferré's "sermons" are characterized by their social gospel emphasis with its stress upon the problems of race relations, war and peace ("God can stop war if we let him"), the need for ecumenical unity ("Who knows what a modern-day pope can do to

open Christian-wide opportunities for ecumenicity?"), and public education.

HOBART E. FREEMAN

Grace Theological Seminary

ACT AND BEING. By Dietrich Bonhoeffer. Translated by Bernard Noble. Harper & Brothers Publishers, New York, 1962. 192 pp., \$3.00.

Dietrich Bonhoeffer, a German pastor and theologian, was executed in a concentration camp in April, 1945, for writing and preaching against Nazism. Act and Being, a translation from the original German work Akt und Sein, represents his major theological work and is an attempt to solve the philosophical problem of "act" versus "being." Man is existence as pure act; his being is "in Adam," or "in Christ." To be in Adam is to be in untruth, to act in sin; to be in Christ is to be in truth and to act in faith. There is, therefore, existence and activity only in Adam or in Christ, in unbelief or in faith. Hence, the solution to the problem of act versus being is seen to be in terms of revelation and the community of the church.

In Act and Being "philosophical and theological alternatives of major concern are analyzed and clarified. Kant on the one hand and Heidegger on the other are used by Bonhoeffer to develop his original theology of revelation and the church, in which act and being are at one."

HOBART E. FREEMAN

Grace Theological Seminary

A CALVIN TREASURY. Edited by William F. Keesecker. Harper & Brothers Publishers, New York, 1962. 152 pp., \$3.50.

A Calvin Treasury consists of 535 carefully chosen selections from John Calvin's Institutes of the Christian Religion. The excerpts are alphabetically arranged under more than 400 key topics

ranging from the subject of "Adoption" to "Worship." These quotations make a comprehensive and readable introduction to Calvin's Institutes. "The purpose of the book is to present the heart of Calvin's thought on key themes of Christian faith and life." For ministers, teachers, students, and readers in general, this book can serve as an excellent source for topical quotations and references, or as an introductory guide to a more detailed study of Calvin's writings.

HOBART E. FREEMAN

Grace Theological Seminary

MODERN KING JAMES VERSION OF THE HOLY BIBLE. McGraw-Hill Book Company, Inc., New York, 1962. \$7.95.

Of the making of new versions of the Bible there seems to be no end. Some are certainly of questionable value. However, McGraw-Hill's Modern King James Version is in the mind of this reviewer a significant accomplishment. It attempts to meet the needs of contemporary speech without the loss of familiar phrasing nor the injection of dubious interpretation.

The project was under the guidance of Jay P. Green, a theological conservative known for his association with the Sovereign Grace Book Club. In a helpful Preface, the reader is informed of the principles which underlie this work. "... Old English is very nearly a foreign language to most people, especially to the younger generation. Readers want to get rid of the Old English, then, but they are not willing to have precious words and verses taken away merely to get rid of the Old English What they really want is a removal of plain and clear errors, the introduction of as few alterations as possible, and a carefulness to leave untouched what cannot surely be improved upon" (p. 11).

In carrying out these principles, no slang or common expressions were used. Verses which are

frequently memorized were not changed. Old English endings were removed (e.g. commandest, shewed), although Thee and Thou are retained for all Persons of the Godhead. A modern format was used with paragraphing for prose portions, and poetic form for poetic passages. The result is a most attractive volume, thoroughly contemporary in format, and yet immediately recognizable to the reader as the King James Version.

The casual reader of the Bible who peruses the Modern King James Version for the first time may perhaps notice few if any changes. The alterations are unobtrusive, and are intended to make the King James more readable. Among the helpful changes to be noted is the consistent use of "Holy Spirit" (rather than "Holy Ghost"), "pro-consul" in Acts (rather than "deputy"), and self-pronouncing aids for most proper names. "Go before" replaces the misleading "prevent" in 1 Thess. 4:15, and "holding back" replaces "letteth" in 2 Thess. 2:7. "One flock" replaces the erroneous "one fold" in Jn. 10:16. Italics are employed to denote words supplied by the translator.

This reviewer wonders, however, why in Lk. 2:1-3 the word "taxed" was changed to "registered" in verse 3, but not in verses 1 and 2. The admittedly difficult statement in Lk. 12:49, "What will I, if it be already kindled?", was not measurably helped by rendering it, "What will I do if it is already kindled?" The strange form "cherubims" (instead of cherubim or cherubs) in Heb. 9:5 seems to be an obvious place where a change for the better could have been made.

As a whole the work seems well done. One could wish that in a project of such potential significance there would be a clear statement identifying the translators or revisers. For this volume to get the recognition of a broad segment of English-speaking Christendom, it would be a great aid if it were known that it is the work of more than one man, and that the scholarship employed was of the highest order.

This reviewer is much impressed with the values of the approach taken by the producers of this version, and is happy to recommend it as a most attractive Bible for the mid-twentieth-century Christian.

HOMER A. KENT, JR.

Grace Theological Seminary

GNOSTICISM. Edited by Robert M. Grant
Harper & Brothers, New York, 1962. 254 pp.,
\$4.00.

The editor of this source book is professor of New Testament at the University of Chicago. He has written another volume pertaining to this subject, Gnosticism and Early Christianity (1959). His knowledge of this portion of early Christian history is widely known and respected.

The sub-title of the present volume, "A Source Book of Heretical Writings from the Early Christian Period," reveals it to be an anthology. After a brief but informative introduction, the book presents descriptions of fourteen Gnostic systems. Then follows the translation of such Gnostic writings as The Gospel of Mary, The Secret Book of John, selections from Origen regarding the Ophites, and excerpts from Basilides and Isidore, Valentinus, and the Hermetic Writings. Many of the translations are by the editor. At

the end of the book is a Glossary containing brief definitions of twenty-five frequently used terms in Gnostic documents. There is also a classified bibliography as an aid to further research.

In Dr. Grant's introduction, he discusses the propriety of classifying all of these various sects under the general heading of "Gnosticism." Finding one unifying factor, he writes: "But there is one element which binds all the various systems together. This is the doctrine, to a considerable extent shared with Jewish apocalyptic writers of the period, that the world is bad; it is under the control of evil or ignorance or nothingness. It cannot be redeemed; indeed, for some Gnostics the world is the equivalent of hell. Only the divine spark, which somehow is imprisoned in some men, is capable of salvation. It is saved when, by divine grace, it comes to know itself, its origin, and its destiny." (p. 15)

Dr. Grant significantly traces the origin of Gnosticism to a mixture of Hellenistic, Jewish, Oriental, and Christian factors (p. 18). He does not suggest, as some less cautious ones in the past have done, that Christianity was influenced by Gnosticism, but rather that the reverse was true.

HOMER A. KENT, JR.

Grace Theological Seminary

BOOKS RECEIVED

PROCLAIMING THE NEW TESTAMENT: (Series):

THE GOSPEL OF JOHN. By Ronald A. Ward. 142 pp., \$2.50.

THE EPISTLES OF PETER. By Cary N. Weisiger III. 141 pp., \$2.50.

THE EPISTLES OF JAMES, JOHN AND JUDE. By Russell Bradley Jones. 164 pp., \$2.50.

THE EPISTLES OF TIMOTHY AND TITUS. By Paul F. Barackman, 1962. 155 pp., \$2.95.

THE EPISTLES TO THE GALATIANS AND THE EPHESIANS. By Andrew W. Blackwood, Jr. 1962. 211 pp., \$3.50.

Distributed by Baker Book House, Grand Rapids, Michigan.

A MANUAL OF PASTORAL PROBLEMS AND PROCEDURES. By Lloyd M. Perry and Edward J. Lias. Baker Book House, Grand Rapids, Mich., 1962. 174 pp., \$3.95.

THE CHURCH AT WORSHIP. By Bernard Schalm. Baker Book House, Grand Rapids, Michigan, 1962. 108 pp., \$1.95.

SERMONS FOR THE JUNIOR CONGREGATION. By George W. Bowman III. Baker Book House, Grand Rapids, Michigan, 1962. 118 pp., \$1.95.

EXILE AND RETURN. By Charles F. Pfeiffer. Baker Book House, Grand Rapids, Mich., 1962. 137 pp., \$3.50.

VARIETIES OF CHRISTIAN APOLOGETICS. By Bernard Ramm. Baker Book House, Grand Rapids, Michigan, 1961. 199 pp., \$3.95.

CHRIST IN YOU. By Herschel H. Hobbs. Baker Book House, Grand Rapids, Mich., 1961. 128 pp., \$2.50.

THE LATTER DAYS. By Russell Bradley Jones. Baker Book House, Grand Rapids, Mich., 1961. 196 pp., \$2.95.

COMMUNISM, ITS FAITH AND FALLACIES. By James D. Bales. Baker Book House, Grand Rapids, Mich., 1962. 214 pp., \$3.95.

HOLY GROUND: EXPOSITIONS FROM EXODUS. By Douglas M. White. Baker Book House, Grand Rapids, Mich., 1962. 144 pp., \$2.50.

SERMONS FROM THE PSALMS. By Calvin P. Swank. Baker Book House, Grand Rapids, Mich., 1962. 122 pp., \$2.50.

THE SIGNIFICANCE OF BARTH'S THEOLOGY. By Fred H. Klooster. Baker Book House, Grand Rapids, Mich., 1961. 98 pp., \$2.98.

SHIELD BIBLE STUDY SERIES:

THE EPISTLE TO THE THESSALONIANS. By Charles M. Horne. 78 pp..

THE GOSPEL OF MATTHEW. By Fred D. Howard. 98 pp..

THE BOOK OF JEREMIAH. By K. Owen White. 101 pp..

Distributed by Baker Book House, Grand Rapids, Mich., 1961. \$1.50 each, paper.

- O ANGEL OF THE GARDEN. By G. Hall Todd. Baker Book House, Grand Rapids, Mich., 1961. 96 pp., \$1.50.
- THE SEVEN WORDS. By John A. Holt. Baker Book House, Grand Rapids, Mich., 1961. 95 pp., \$1.50.
- PAUL'S SECOND EPISTLE TO THE CORINTHIANS (The New International Commentary on the New Testament). By Philip Edgcumbe Hughes. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1962. XXXVI - 508 pp., \$6.00.
- KARL BARTH'S DOCTRINE OF HOLY SCRIPTURE. By Klaas Runia. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1962. 225 pp., \$4.00.
- THE NEW BIBLE DICTIONARY. Ed. by J. D. Douglas. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1962. XVI - 1375 pp., 17 maps, \$12.95.
- MAN: THE IMAGE OF GOD. By G. C. Berkouwer. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1962. 375 pp., \$6.00.
- COMMUNISM AND CHRISTIAN FAITH. By Lester DeKoster. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1962. 158 pp., \$3.50.
- THE IMMINENT APPEARING OF CHRIST. By J. Barton Payne. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1962. 191 pp., \$3.75.
- REDEMPTION ACCOMPLISHED AND APPLIED. By John Murray. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1961. 192 pp., paper.
- DAVID BRAINERD BELOVED YANKEE. By David Wynbeek. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1961. 256 pp., \$3.75.
- PENTECOST AND MISSIONS. By Harry R. Boer. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1961. 270 pp., \$5.00.
- THE GOSPEL ACCORDING TO SAINT MARK. By Alan Cole. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1961. 263 pp., \$3.00.
- MISSIONARY METHODS: ST. PAUL'S OR OURS? By Roland Allen. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1962. 179 pp., \$1.65, paper, rpt..
- CHRIST AND CRISIS. By Charles Malik. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1962. XXI + 101 pp., \$3.00.
- THE KING OF THE EARTH. By Erich Sauer. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1962. 256 pp., \$3.95.

- THE WORD OF GOD ACCORDING TO ST. AUGUSTINE. By A. D. R. Polman. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1962. 242 pp., \$5.00.
- THE BIBLE AND ARCHAEOLOGY. By J. A. Thompson. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1962. XXIV + 468 pp., \$5.95.
- RED BLUEPRINT FOR THE WORLD. By John W. Drakeford. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1962. 166 pp., \$2.00, paper.
- THE SPONTANEOUS EXPANSION OF THE CHURCH. By Roland Allen. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1962. 158 pp., \$1.65.
- THE GROWING STORM. By G. S. M. Walker. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1961. 252 pp., \$3.75.
- THE THEOLOGY OF THE OLDER TESTAMENT. By J. Barton Payne. Zondervan Publishing House, Grand Rapids, Mich., 1962. 554 pp., \$6.95.
- THE AMPLIFIED OLD TESTAMENT, Part II. Zondervan Publishing House, Grand Rapids, Mich., 1962. 1,213 pp., \$4.95.
- A SYSTEMATIC THEOLOGY OF THE CHRISTIAN RELIGION. By James Oliver Buswell. Zondervan Publishing House, Grand Rapids, Mich., 1962. 430 pp., \$6.95.
- THE MODERNS -- MOLDERS OF CONTEMPORARY THEOLOGY. By William C. Fletcher. Zondervan Publishing House, Grand Rapids, Mich., 1962. 160 pp., \$3.00.
- DOOYEWEERD AND THE AMSTERDAM PHILOSOPHY. By Ronald H. Nash. Zondervan Publishing House, Grand Rapids, Mich., 1962. 109 pp., \$2.50.
- ESSENTIAL CHRISTIANITY. By Walter R. Martin. Zondervan Publishing House, Grand Rapids, Mich., 1962. 114 pp., \$1.95.
- THE MATURE CHRISTIAN. By A. Morgan Derham. Fleming H. Revell Company, Westwood, N. J., 1961. 128 pp., \$2.50.
- THE MAKING OF A MAN OF GOD. By Alan Redpath. Fleming H. Revell Company, Westwood, N. J., 1962. 256 pp., \$3.50.
- HEART CRY FOR REVIVAL. By Stephen F. Olford. Fleming H. Revell Company, Westwood, N. J., 1962. 128 pp., \$2.50.
- THE TREASURY OF RELIGIOUS VERSE. By Donald T. Kauffman. Fleming H. Revell Company, Westwood, N. J., 1962. XII, 371 pp., \$4.95.

- THE EPISTLE TO THE EPHESIANS. By F. F. Bruce. Fleming H. Revell Company, Westwood, N. J., 1961. 140 pp., \$3.00.
- THE SOLE SUFFICIENCY OF JESUS CHRIST. By Herbert W. Cragg. Fleming H. Revell Co., Westwood, N. J., 1962. 110 pp., \$2.50.
- REACHING BEYOND YOUR PULPIT. By Frank S. Mead, Ed. Fleming H. Revell Co., Westwood, N. J., 1962. 190 pp., \$3.50.
- REVELL'S BETTER CHURCH SERIES:
- HOW TO MAINTAIN YOUR CHURCH BUILDINGS AND GROUNDS. By Robert C. Taylor.
 - HOW TO ORGANIZE YOUR CHURCH STAFF. By Elam G. Wiest.
 - HOW TO DECORATE YOUR CHURCH. By John R. Scotford.
 - HOW TO PLAN CHURCH MEALS. By Jane Kirk.
- Fleming H. Revell Company, 1962. 64 pp. each, \$1.00 each, paper.
- OPEN YOUR BIBLE TO THE NEW TESTAMENT. By Sherwood Eliot Wirt. Fleming H. Revell Co., Westwood, New Jersey, 1962. 128 pp., \$2.50.
- CHRIST AND THE MEANING OF LIFE. By Helmut Thielicke. Harper and Brothers, Pub., New York, 1962. 186 pp., \$3.00.
- SEVEN SINS AND SEVEN VIRTUES. By Karl A. Olsson. Harper and Brothers, Pub., New York, 1962. 126 pp., \$2.75.
- DIVINE PERFECTION, POSSIBLE IDEAS OF GOD. By Frederick Sontag. Harper and Brothers, Pub., New York, 1962. 158 pp., \$3.75.
- A FAITH FOR THIS ONE WORLD? By J. E. Lesslie Newbigin. Harper and Brothers, New York, 1962. 128 pp., \$2.75.
- THE IMPACT OF AMERICAN RELIGIOUS LIBERALISM. By Kenneth Cauthen. Harper and Row, Publishers, New York, 1962. XIII + 290 pp., \$6.00.
- THE LIGHT OF THE WORLD. By Jaroslav Pelikan. Harper and Brothers, New York, 1962. 128 pp., \$3.00.
- THE AUDACITY OF PREACHING. By Gene E. Bartlett. Harper and Brothers, New York, 1962. 159 pp., \$3.00.
- ACT AND BEING. By Dietrich Bonhoeffer. Harper and Brothers, New York, 1962. 192 pp., \$3.00.
- GOD'S NEW AGE. By Nels F. S. Ferre. Harper and Brothers, New York, 1962. 160 pp., \$3.00.

- THE NEW TESTAMENT IN MODERN ENGLISH. Trans. by J. B. Phillips. The Macmillan Co., New York, 1962. 575 pp., \$1.45, paper.
- HANDBOOK OF PREACHING RESOURCES FROM ENGLISH LITERATURE. By James Douglas Robertson. The Macmillan Company, New York, 1962. XIV + 268 pp., \$5.00.
- HANDBOOK OF CHURCH ADMINISTRATION. By Lowell Russell Ditzen. The Macmillan Co., New York, 1962. X + 390 pp., \$7.00.
- HANDBOOK OF CHURCH CORRESPONDENCE. By G. Curtis Jones. The Macmillan Co., New York, 1962. 216 pp., \$5.00.
- THE OXFORD ANNOTATED BIBLE - REVISED STANDARD VERSION. Ed. by Herbert G. May and Bruce M. Metzger. Oxford University Press, New York, 1962. XXIV + 1,544 pp., 12 maps, \$7.95.
- OXFORD BIBLE ATLAS. Ed. by Herbert G. May. Oxford University Press, New York, 1962. 144 pp., \$4.95.
- THE NEW ENGLISH BIBLE NEW TESTAMENT. Oxford University Press, Cambridge University Press, New York, 1962. 447 pp., \$1.45, paper.
- MISSIONS IN CRISIS. By Eric S. Fife and Arthur F. Glasser. Inter-varsity Press, Chicago, 1961. 269 pp., \$3.75, cloth, \$2.25 paper.
- MAN'S PEACE GOD'S GLORY. By Eric S. Fife. Inter-varsity Press, Chicago, 1961. 144 pp., \$3.50 cloth, \$1.95 paper.
- HOLDING FAST TO GRACE. By Roy L. Aldrich. Dunham Publishing Company, Findlay, Ohio, n.d.. 94 pp..
- NEO-EVANGELICALISM. By Robert P. Lightner. Dunham Publishing Company, Findlay, Ohio, n.d. 170 pp., \$2.00.
- GEORGE MACDONALD, AN ANTHOLOGY. By C. S. Lewis. Doubleday and Company, Garden City, N. Y., 1962. 152 pp., \$.95.
- FROM STATE CHURCH TO PLURALISM. By Franklin Hamlin Littell. Doubleday and Company, Garden City, N. Y., 1962. 174 pp., \$.95, paper.
- THE WILL TO LIVE: SELECTED WRITINGS OF ARTHUR SCHOPENHAUER. Ed. by Richard Taylor. Anchor Books, Doubleday and Company, Inc., Garden City, N. Y., 1962. XXVII - 365 pp., \$1.45, paper.
- PROPHETIC TRUTH FOR TODAY. By John E. Dahlin. Beacon Publications, Minneapolis, Minn., 1961. 185 pp., \$3.45.

- A KIERKEGAARD CRITIQUE. By Howard A. Johnson and Niels Thulstrup, eds. Harper and Brothers, New York, 1962. 311 pp., \$6.00.
- WORKS OF LOVE. By Soren Kierkegaard, trans. by Howard and Edna Hong. Harper and Brothers, New York, 1962. 383 pp., \$6.00.
- PACEMAKERS OF CHRISTIAN THOUGHT. By James William McClendon. Broadman Press, Nashville, Tenn., 1962. 68 pp., \$1.00, paper.
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